

ENGLISH PREACHING IN INDIA.

BY REV. WM. BUTLER, D. D.

Many persons in this country to whom our entire work in India is very dear, were made somewhat anxious by the position taken, on several occasions, by our excellent brother, Babu Ram Chandra Bose, in regard to work by our missionaries in that country among those who speak the English language. Those earnest utterances, of course, reached India, and gave some little concern to our missionaries in both Conferences. The following extract from a letter from Rev. E. W. Parker, of Moradabad, to myself shows the solicitude of him and his brethren upon this important matter. He says:—

"Let no one be jealous or suspicious of Brother Taylor's work. God established this mission for one kind of work, and He as surely established that also for another kind of work. Methodism must, and surely will, move all those old missions, and Brother Taylor's mission will not have done its work until it has got hold of the thousands of educated Babus, who are sitting just by the side of the Eurasians, and has led them to Christ. A revival among the Babus would shake India; and all over Brother Taylor's field they are found by the hundred just waiting, religiously, for something to turn up to lead them to the true religion. Nothing but the old Methodist testimony will move them. They are most effectively reached through the English. Methodism is established right in India, and I pray God to give all laborers at home and in India hearts large enough to take in this fact. All my time is, and ever will be, devoted to native work in the Hindustani language; but I would sooner pluck out my right eye than raise any obstacle to the work our church has also been called of God to do for English-speaking people in this land. Methodism must also touch and inspire every other church in India, as she has done in America."

The above extract reveals the anxiety of our missionaries—even those engaged almost exclusively in work among the natives—on behalf of the important work now being carried on among the English-speaking classes, and especially that part of it recognized as Wm. Taylor's work in the South India Conference.

As the person who preached the first English sermons wherever I could bring together a few of "those scattered sheep in the wilderness," and who did my best to have those little congregations continued (without, however, neglecting our native work), it may be appropriate for me to say a few words upon this aspect of our mission labors in India.

From the beginning this effort had the sympathy of our church authorities at home, especially the superintending bishops. Bishop Jones expressed to me his earnest desire that not one of these little congregations should ever be abandoned by us. His judgment was, that we were sent to do all the good we could to every soul in our mission field, no matter what their color or language might be; and our church members at home so understood our duty, and contributed their money with this expectation. To do anything else now would be to depart from the principles and expectations under which these missions were founded and carried forward; and would even break our faith with those who so munificently aided us in the establishment of this work for the common benefit of all within our mission field.

But there is no harm done. The good Babu, in his great zeal for the salvation of his own countrymen, would have our entire liberality concentrated upon the native population. He was not aware, of course, that on this one point in his many excellent addresses hardly any of his hearers agreed with him. We could not do so. While regarding the Hindustani work as our highest duty, both in point of necessity and numbers, we were also bound to preach the Gospel, as opportunity might be given, in our own language, to the Babus, the Eurasians, the British soldiers and the English official and commercial classes. In doing the one, we should not leave the other undone.

I could not but smile, while listening to the Babu's earnest plea for the work in the Hindustani, when I remembered that he was himself reached chiefly through the English language. For it was in that tongue, so well understood by him then, that the mis-

sionaries, who visited his unhappy home, urged him to seek salvation and poured out their supplications to God to have mercy upon him there and then. And God, in answering their prayers, abundantly proved that He could save poor sinners in the valley of the Ganges through the medium of the English language as well as through the Hindustani! Moreover, Brother Bose himself is very emphatic that it is through the former tongue especially that the educated Babus, who have learned it, are to be reached; and this is the language in which Brother Bose so successfully labors among that very class of the Hindu population.

But this is not all. "What fruit have we" in India from the use of the English language? Taking both the Conferences together, it may safely be said that no work in any tongue ever paid better in souls saved, in self help and in disinterested liberality, than our preaching in English has done in India. Even leaving out of the account, for the moment, the glorious and self-sustaining work established by Wm. Taylor within the bounds of the Southern Conference, and restricting our inquiry merely to the English work in the North India Conference, small as that is compared to the Hindustani work, yet for the limited amount of time and labor given to it, what rich results, in spiritual good and financial help, has it already yielded! Those who are acquainted with the facts well know that I am justified in asserting that our mission among the natives to-day could not have been one-half as extensive as it is, had it not been for the generous help which, from the very first, was extended to us by the English friends around us there. They were won by the liberalities devised by our missionary board, and nobly co-operated to develop our work extensively among the native people; so that instead of asking for ten or twelve missionaries to plant our wide field, I was encouraged by these English friends to ask for twenty-four, with the assurance that they would aid in providing homes for them and in building churches, schools and orphanages. How munificently they have redeemed their promises is shown by Brother Mudge in his "Handbook of Methodism."

Up to the year 1875, when that work was published, the contributions of these gentlemen had amounted to 614,172 rupees—a sum equal to \$307,086; while the mission property, which they had helped to build or purchase, was valued at \$25,000 rupees, or \$12,500. During the five years since, this munificence has continued to flow, so that in 1880 their contributions had reached an aggregate of about \$345,000, and the value of mission property in schools, churches and parsonages had risen to \$226,352. Since these figures were made up, there has been announced the generous gift of Major A. P. Orr, of Roy Bareilly, who has lately invested 4,500 rupees, the interest of which is to be forever at the disposal of the North India Conference for the support of an additional native preacher. What makes this gift all the more beautiful is, that it was prompted by gratitude to God in view of the triumphant death of the beloved wife of the donor, who was led to the Savior under the ministrations of our missionary stationed there.

When to all this we add the hundreds of orphans supported and trained, the thousands of children educated, and the crowds which have heard the Gospel preached, as another result of this liberality—behold all we could have accomplished if they had not helped us as they did—we may well continue to encourage our missionaries, as a grateful and appropriate duty, to seek the spiritual welfare of the English-speaking residents within our mission field; while the princely liberality which such service will still continue to call forth in aid of our work, will repay many fold the labor expended, as well as gather fruit unto life eternal among these generous and worthy friends of our work in India. American Christians cannot but honor and highly esteem them for their munificent help, and will rejoice that our missionaries are able in any way to promote their religious welfare. Our

course in this respect has been so manifestly crowned by the blessing of God in both the North and South India Conferences, that our people at home are not likely to question its wisdom. The English language is fast becoming an imperial power all over India (as well as in the East generally), and blessed and holy will be the results if our Church, in our own grand tongue, continues to carry our cultured Christianity to all those who speak this language—destined, as it is, ere long, to dominate so large a portion of the thinking mind of the world.

Melrose, Mass.

THE ART AND ETIQUETTE OF TRAVELING.

BY REV. MARK TRAFTON, D. D.

One may do a thing, and yet not know how to do it *secundum artem*; or one may write a very correct and rhetorical sentence, and yet be unable to give the rules for its construction. In traveling in these days of convenient and rapid locomotion, all you have to do is to step into a car, secure a seat if you can, and the machine does the rest; only if you are on a route new to you, and wish to stop before reaching the end of the road, you must keep your ears open and be on the watch, or you will not catch the name of your station from the muttered yelp of the brakeman as he spurs out some sounds which may be understood in a dozen different senses.

The first condition of a pleasant journey is plenty of money—with the clear conviction that no creditor has a prior claim upon it; for how can you enjoy travel with this thought following you like your shadow? If it be possible, take no baggage which you cannot carry with you to your seat, because when you arrive at your journey's end, and find your trunk smashed, your valise open and the contents scattered about the car, you will get angry and say—sin! No use to remonstrate with the smashers—they will only laugh at you. Are they not in league with the trunk makers? But be as patient as possible. And yet when I counted seven immense trunks to accommodate three persons, my sympathies rather veered toward the sweating baggage-men. Ye who are going to Europe, take the advice of an old traveler, and if you are of the male gender, carry no trunk—only a valise which you can catch up and then walk off to your hotel. Thus you will save the expense of transportation of self and luggage.

Should you elect to travel by night, avoid a sleeping car as you would the plague. Better sit bolt upright in the well-ventilated car through the night than to breathe the poison of a "sleeper." Especially avoid a sleeper near the engine, as you will feel the pulsations of the great iron heart, giving you—what the preaching of the early Methodist preachers gave the people—the "jerks." I select a car well forward, to avoid the dust and smoke, as the rear cars catch the dust "kicked up" by the jumping-jack drawing the train. I endeavor to obtain the extreme forward seat in the car for a variety of sound reasons: The air is purer. Then my ticket is first taken by the conductor, and this is a great point gained. I owe the road nothing—nay, the road is in my debt; I am a creditor; a feeling of satisfaction, of richness, suffices and warms one's heart at such times; one is getting on in the world. Then, in a forward seat, one is master of the situation—is not annoyed by the conduct of unmannerly bores and love-sick simpletons; and, more than all, you command the window in front of you, and no thoughtless person can raise the sash, and then, hitherto to the extreme end of the draft, give you the full benefit of the draft. "Madam," I have often said, "that draft and smoke are very annoying; try you allow me to close it?" "No! [staccato] I want it open." Then I must find another seat. Sometimes I mount my valise up on the back of her seat, to break off the wind; then pile my shawl on top of that, and so raise a barricade against woman's rights. No gentleman, or lady, will raise a window without first ascertaining whether it

will, or not, annoy the occupants of the seat behind. Many persons have received their deaths from this slight cause; and cars should be constructed with fixed windows and sufficient ventilators in the upper part of the car.

I often, if starting for a long ride, carefully scan the faces of the passengers, and if the phiz of an old acquaintance falls under my vision—I slip into another car; for no person should practice conversing in a car. One must speak very loud in order to be heard, and then the dust and cinders soon fill the lungs and larynx, and a loss of voice follows. Nothing injures the eyes more than reading in the cars; the vibratory motion requiring a constant effort to adjust the angle of vision. So do not read or talk much in the cars. Dream, muse; look at the distant scenery, and wish you might run more rapidly.

No place is more favorable for the study of human nature than this same flying school-room. You can see any day a woman with a few parcels enter a car early, turn a seat over on which she puts her bundles, and then spread herself on the other side in perfect self-repose; and I notice that she seems oblivious of the entrance of others, even when the car is being filled up. I have also in my pilgrimage observed that women are less inclined to be kindly attentive and polite to persons of their own sex than to the others. With many females, unused to travel, entering a car is much like entering for the first time a crowded drawing-room. They are at a loss, for the moment, for self-possession; they are bewildered; while the selfish crowd just sit and stare at them. Seldom does a gentleman occupying a whole seat rise and offer the woman a seat next the window, but with a grunt of annoyance moves up to the window and permits her to sit down. "Porcine," we mutter to ourselves. There's a man who has taken a whole seat, his arms, legs and head filling the whole space, and is in a sound, simulated sleep. Alas! he forgets the unmistakable signs of genuine somnolency—deep, stertorous breathing and a snore. Now it may be mischievous in me, but I always take a fancy to one end of such a seat, and with a touch, politely ask, "Which end will you take, sir?"

One thing has struck me in my travels as somewhat strange, and that is the cool indifference of conductors to the comfortable seating of lady passengers. There comes in an old lady with her bundle, aged, worn with hard toil, and possibly left alone in this cold and selfish world. She stands and gazes into the full car. No one speaks, or rises and offers her a seat; one reads on, another affects to doze, while some befrilled and bedizened fools giggle outright. Ah, you poor empty-skulled apes, but a little back, and she, now wrinkled and gray, had your youth and bloom, and it is to be hoped, better manners. Why should not the conductor enter the car and show her to a seat?

I was returning from Maine recently, and on the Maine Central, east of Waterville, saw a model conductor, and sorry am I that his name is to me unknown. At some station the train slowed up, and in marched our conductor with a babe in his arms, followed by a cheery-faced lady leading by the hand a little boy. The car was quite full, but the conductor requested some one sitting in a seat alone to find another, and placing the lady in the seat, put the baby into her arms and was gone. "His family," said I to myself, and settled myself into my seat again to muse. Soon we hauled up again, and the passengers left and entered as usual, when, to my great surprise, in marched our active car-episcopos with another baby in his arms, followed by two more children each with a bundle. Our conductor took in the situation at once, found seats for all, disposed the bundles upon the racks, lifted his hand, and off we started. "Mormon," said I to myself. Two families? Not at all; only a gentleman. O reader, in these days of high art and progressive society customs, when woman can take care of herself and needs the aid of man much less than man requires the min-

istrations of woman, it was a spectacle to smooth out even the wrinkles of age, and give a momentary warmth to a chilled heart.

Well, so I mused and rattled on homeward. But shall we ever learn the angelic art of making others, if not more happy, at least less miserable? So little capital in this line accomplishes so much; so easy is it to give a smile, a cheerful word, and so smooth the rough path of life for some weary and bruised feet.

"THOU-GOD-SEEST-ME" CLASS.

PERFECTION VS. HUMAN NATURE.

SECOND MEETING OF THE CLASS.
The week of preparation having elapsed, the class held its second meeting at the house of the apothecary, and the entire class, consisting of five members, were present. It had been agreed that no meeting should be held unless every member should be in attendance.

It was an event of considerable importance and seriousness, for they were to enter upon a season of special effort to lead sinless lives, or to approach to the highest degree of perfection that is attainable in this world. The week had been spent by each in an examination of the demands of conscience. The grocer had experienced the most difficulty.

"I supposed, a week ago," he said, "that I was honest and sincere in my belief that no obstacle stood in my way. I buy and sell with a strict regard to integrity. My scales and measures are correct. I have always answered the truth, as far as I have known, whenever I am asked the quality of my goods. But when I went home from our meeting I prayed God to quicken my conscience and compel it to speak to me of anything in my life that I could make better. That night, as I lay in bed, I thought of the scores of people who traded every day at my store, and the confidence they had in me in buying my goods, and believing them to be pure and unadulterated. I have never sold goods that I knew were impure; but I have had for a long time a general idea that there are adulterations somewhere in some things that I sell. What troubled me was this question: Is it not my duty to find out the facts? It may cause me expense, and loss of time and labor, to inquire about the quality of the goods I buy; and more than that, it may ruin my business if I tell people I am selling adulterations; and to buy the goods that are absolutely pure will make the prices so high that other grocers will undersell me. God quickened my conscience so much that I could not sleep until I resolved to obey its demands. The more I prayed for light, and the more I listened to conscience, the deeper became my conviction of duty."

"It is wonderful," said the apothecary, "how loudly conscience will speak to us on these fine questions of right and wrong, if we but ask God to give us the right spirit."

"This question never gave me the slightest uneasiness," answered the grocer, "until I joined the 'Thou-God-Seest-Me' class."
"Did you carry your resolution into effect?" asked the apothecary.
"I did, the following day. I procured the services of a chemist to analyze some of my goods. By accident I learned that this chemist was the paid agent of some of the sugar merchants, who hired him to represent their sugars as always pure. An honest analysis was obtained in his place, and I learned in a few days that I had been selling adulterations for a long time. My candies were all impure, and I immediately put a placard in the window, 'Impure Candies, 25 cents per pound.' I bought some that were pure and marked them so, but the price was higher."

"Did this course affect your trade in confectionery?" asked a member of the class.

"It caused some little surprise, but everybody believed I was honest, and knew that the confectionery that I marked pure was pure. It hurt the sale of the impure candies some; but I sold ten pounds of it to one man who was to give a party at his house, and who said he did not care whether it was pure or not. Yesterday I had quite a little experience with a man who called for a package of cream tartar. I told him the kind he had always bought was impure, but that I

had some which I knew was pure, but at a higher price. He went to another grocer and bought some which the dealer said was pure, and he came back to show it to me. It was exactly like mine that I had called impure, the packages being printed alike. He was puzzled and resolved to try some of my new lot, which I knew to be unadulterated. Last evening I saw him, and he said his wife had noticed the difference as soon as she used it, and that he should always buy that kind, for it was cheaper than the impure."

"Ah! I see through it!" cried the shoe-cutter. "God will so order, that people will find out that your goods are worthy of their confidence, and you will lose nothing by your honesty. Who would not prefer to buy unadulterated food? Let us await the result!"

The grocer had cleared his mind of every burden. He was absolutely happy. Not a cloud floated over his conscience. He felt satisfied that he could live a life of holiness without giving up his business, and could carry his religion into his daily avocations without making him one whit less the servant of his glorious Master.

"Do you think you can live a perfect life for one month, commencing to-night?" asked the apothecary.

"I propose to try. I think I shall succeed."
"Are we all ready to enter upon the season of special effort to make our lives as nearly perfect as possible?" continued the apothecary. "For my part, I feel confident that I shall achieve success. Let us hear from each one."

The shoe-cutter was ready. He had little of this world's troubles and temptations to divert his footsteps from the path of conscience. To him the task would be easier than to any of the others.

The shoe-manufacturer had a serious difficulty at home, for his wife and children were not members of the church, and domestic broils were constantly rendering his life unhappy. His wife had an ungovernable temper. He had often replied to her in words and acts that were not Christianlike. During the past week he had asked her forgiveness, and prayed in her presence for God's forgiveness. She had been moved to tears, although she would not join in his prayer. His conscience now was clear, but his wife's temper might at any time burst into a rage, and cause him to sin. Yet he would try for the next month to watch and pray and not yield to any sin.

Everybody had spoken except the bill-collector. His chief apprehension came from a nervous irritability caused by rheumatism and ill health. "I once thought," he stated, "that only people in good health could live Christian lives. It has been supposed by some that a bad disposition and a bad temper originated in some kind of disease. I do not believe that now, but I do know that a great proportion of the sins I have committed since I became a professed Christian, have been instigated by my irritability. I am ready now to struggle against it."

It was a solemn moment when the five members of the "Thou-God-Seest-Me" class knelt in prayer. At that moment commenced the season of special effort. No prayers offered by human lips could have been more earnest, more sincere. Silently they arose to depart, and each remembered that another week would tell a story in their lives full of the deepest interest to them all. Would any one of them succeed in reaching human perfection?

Let us look in upon them at their next meeting, and see what answer they shall give.

S.

CHINA AND THE CHINESE.

BY REV. GIDEON DRAPER, D. D.

China literature is becoming more abundant in quantity and richer in quality alike as touching the question of the Chinese on our own shores and the great empire beyond as a field for Christian endeavor. In addition to the valuable volume of Dr. Gibson, there is the more recent work of Mr. Seward on "Chinese Immigration." It is full

of facts, and challenges the attention of the thoughtful. It should be in the hands of every member of Congress and of each California voter excepting the hoodlums, who may be unable to read. The subject will not down, so long as the semi-monthly steamer continues to bring its one thousand coolies.

Recent observations of Rev. Dr. MacLay give to us vivid descriptions of the great gospel need of that teeming land. The great Yang-tze river, scarcely inferior in magnitude to any river in the world, floating eighteen steamers laden with commerce, sweeps four hundred miles into the interior, the great valley spreading out on both sides hundreds of miles away, containing untold millions; and this whole region of country, so fertile and populous, has scarcely heard of Jesus; and yet it is open to the godly, self-sacrificing missionary. One who, leaving a wealthy and cultured home, with every worldly prospect before him, a former Sunday-school scholar of the writer, has just entered upon this work, sends a thrilling appeal from the interior of China: "The interior cities and towns of Kiang-Si are without a single Protestant missionary." Perishing millions have never heard of salvation through Christ. He pleads with aspirants for city appointments at home to start for China, where they are in abundance, with no competition or overcrowded Conferences, and where the need is so urgent. May the call be heeded by scores of our trained youth, and the Harvard Chinese professor find many pupils!

The "Religions of China," by Mr. Legge, Professor of the Chinese Language and Literature in the University of Oxford, is a valuable contribution for the minister and the missionary. It furnishes means for a better, more intelligent understanding of the native religions, and forcibly magnifies the superiority of Christianity.

Another thoughtful production, from one well qualified to write— "Education, Philosophy, and Letters of the Chinese," by Dr. Martin, President of the Tungman College, Peking—is worthy of the attention and study of the scholar and the Christian. It contains papers on different subjects. Among the topics are the "Imperial Academy," "Competitive Examinations," "Chinese Education," "The Three Religions," "Chinese Philosophy," "Worship of Ancestors" and "Secular Literature Viewed as a Missionary Agency." While Japan has openly adopted Western civilization, China is gradually moving in the same direction. There is a growing demand for scientific books, which is evidence of an intellectual revolution. A proposition has already been made that the junior students of the Imperial Academy be required to attend the Tungman College for the purpose of acquiring the languages and sciences of Europe. The missionary can hardly visit a city of the interior without an appeal for books of science, and for instruction in scientific subjects. This, the author earnestly argues, will pave the way for the introduction of Christianity, and is a demand that the missionary should not ignore. In view of the intellectual movement now beginning to show itself all over this Empire, he urges missionary societies to send into this field none but their best men—men who will emulate Chalmers and Wayland in breadth of view and fervor of devotion.

Dr. Martin presents some very interesting suggestions concerning the worship of ancestors. Spontaneous in its origin and in its progressive development, it is the slow growth of thirty centuries. The idolatrous elements involved in it are exorcised, and not of the essence of the system. It is, originally and strictly, merely a system of commemorative rites, and as such may be utilized by the Christian teacher. It exerts a religious and moral influence beyond any other system of doctrines known in China. It keeps alive faith in a future life, and restrains from evil. This subject, like many others in connection with this mysterious land, will bear closer study than it has generally received. "The Chinese," by Martin, is one of the very many excellent publications of Harper & Brothers, Franklin Square, New York.

PUBLIC WORSHIP.

(Abstract of a lecture delivered to the students of the Yale Divinity School, in the Lyman Beecher course, April 22, by Rev. N. J. Burton, successor of the late Dr. Bushnell as pastor of the Park Congregational Church of Hartford.)

I am here, my brethren, to speak to you on "Conducting Public Worship," excluding the sermon. I am addressing a body of young men who are expected to take service in non-liturgical churches. Let me turn you to the prayers. They are three—the invocation, the central or main prayer, and the closing prayer. They should be kept distinct in theory and practice. In the structure and philosophy of the service they cover different fields. The invocation covers the range of prayer. It is the calling down of God's blessing on the acts which are to follow, and ought to be preceded by no other acts by choir or congregation. This rule is often violated. At a funeral where I was invited to offer the main prayer, and where it was to be all that was to follow an invocation and Scripture reading by another, the brother to whom was assigned the said introductory parts prayed for full ten minutes, entering into all the details. I was not bankrupted by this raid into my territory, but felt that the blessed brother did not sense the proprieties of the occasion. At the grave, where he was again to offer a few words of prayer, he launched once more into unwelcome fullness, quite unfitting to the occasion. Such practices are wearisome and unjustifiable. All wearisome things are unjustifiable, I suppose.

Some men seem to suppose that a service is imperfect unless each item sounds the same note. For example, I was present at the celebration of the Lord's Supper where the officiating clergyman, in his invocation, plunged into the fullness of the table. In that opening act he struck twelve, and every act was made to have that same emphasis. He started his journey at his highest, his central speed, and his audience could not maintain their interest at that high position. The mind possesses an instinct of self-preservation, and holds back.

There are laws of art that must be observed in worship, if it is not to be a failure. Now, if my brother had begun with a general invocation, followed by a hymn which had no reference to the Supper, but, if you please, to the resurrection of the Lord, and then read a Scripture lesson, not of sacrifice, but of more general character, holding us a little off from the Supper, yet within the lines of interior and central Christianity, two things would have been secured: first, that underflowing unity which is so precious; and second, that unwieldy vigor and play of faculty which make the Supper such a strengthening thing. Look at the great historic liturgies. In them the modern notion that the sermon must be the central thing, is not justified. Take the Prayer-book of the Protestant Episcopal Church, and observe how that undertakes to get its congregations to the Lord's Supper. In its opening no one would surmise what is aimed at. The first stroke is as far off as the Ten Commandments. The Gospel and Epistle for the day are used; then a creed, suitable to any service; a general prayer for the Church, and at length notes from the holy table break in. Thus do the great liturgical bodies of Christendom express their view of the subject, and this great consenting judgment is right.

In speaking of the main, or long, prayer, let me give a few hints on prayer in general. While you keep on calling it long, take care that it never is long. Soon after I entered the ministry, I noticed that some clergymen prayed fifteen, twenty, and on some occasions, even thirty minutes; and in four years I found myself almost equally afflicted. On commencing to reform, I felt the force of habit as well as the force of my deep interest in the mighty themes and blessings of prayer. The moment I closed my eyes, time was cheap. Then I tried praying by the watch, but in spite of everything fifteen minutes or more would be gone. I then made up my mind to omit many things which really belong to a church prayer, for the sake of getting through; just as a man loads his ship with three thousand tons which he can cross the ocean with instead of ten thousand to go to the bottom. But I found that I took license to enlarge more on my fewer items till they expanded to ten thousand tons. In the bliss of amplification I took no note of time; and what is so blissful as amplification? Then I got a photographic reporter to take down my prayers, so I could see what I had been about those ten or fifteen minutes, for I could not understand what meanderings had led me so long. I recognized my footsteps, and stood a convicted sinner. Thus I conquered, and brought myself within proper limits, so that ten minutes is my maximum swing. Not that I can condense in ten minutes all that should be in a common prayer. I do not thus condense in deference to the cowardly notion that the newspaper article is the model for everything. The fact is, the nineteenth century can't pray more than ten minutes or so. It can keep its head down longer than that, but after about ten minutes its mental exercises are of a character not profitable to be explored. It seemed sacrilegious when my friends first attacked me on the length of my prayers; but they kept up a scattering fire on me, until I went over to their side, and since then I have had peace.

I am not in sympathy with those persons who would squeeze the other services so as to make the sermon all in all. The worship is to be provided for. The sermon should take heed to itself and call a halt not very far beyond thirty minutes. If at the end of thirty minutes it finds itself in a general gale of heaven and can't stop, let it go on. But I notice that heavenly gales are generally reasonable. It is not necessary that I exhaust the subject I happen

to be handling at the time. It is an affliction to my taste as an intellectual man to half present my subject; but I am to have other chances to elaborate the same theme. If it seems to me defective because but a part of a grand harmony, I can get my oratorio moving some other time. It will not appear mutilated to my hearers. Not half of them are sufficiently disciplined to feel a sense of loss if they do not take in the whole thing at once; they have not, like me, looked it all through. It sounds to them like a whole oratorio. Last Sunday my sermon had five heads. In our Easter services the time was so consumed that I was compelled to omit the first four, but the four seemed to sound out in the fifth. There were the reverberations of the four in the last, because I had written the fifth fructified by my converse with the four. In the half of the results of our thinking which we present, our entire preparation resounds. Years ago I heard a preacher deliver a charge to the people at an installation service. Again, the other night, I heard the same man deliver the same charge abbreviated by force of circumstances. He felt unhappy that he could give us only half of the production, but I did not miss anything. I do not mean any reflection, but nobody missed anything. He gave us only a slice of the loaf, and such a proceeding was an affliction to a generous man; but his whole feeling was in the one-half subject, I reflect that I am to have other opportunities. It assists us to brevity to omit the heart-beat of the subject, and which are like the dry burr on the nut. Our people do not require, on need, that we should give them the processes and steps by which we arrive at our results. I used to waste much time by mapping out my path through the subject, but this is needless.

In prayer we should conceive God very distinctly, and move out towards Him. I have sometimes thought it would be helpful if we could have a likeness of Him to fix our eyes upon when we pray. That would be better than to be conscious of the congregation and be insensibly led to make a speech to them. A parishioner of mine, in a prayer-meeting, once seemed to forget the presence of all about him, and plead as if with God alone. This was better than to ignore God, as many prayers do. I think that He is more pleased with a man-war than with a God-war lapse of memory. A clear view of Him when we pray lifts us above all human hindrances, produces that self-abasement which is necessary to true prayer, rules down our diction with a godly severity, and saves from oratory, which is unseemly in prayer, and which renders it impossible for the congregation to follow only as they follow an oration. Whole congregations, under the perceptive education of their preacher, may come to think that a prayer lacks something if it has not fresh expressions, and does not spread forth doctrines. Are such outpourings fitting addresses to God?

Let me name a few things which tend to a full, rich and right-flavored prayer: First, I would advise much familiarity with the liturgies of the Catholic, or universal, or general church. It is a wholesome thing for you who have not formed your style, to study them. You need not go in bondage to them, but catch their devout spirit, and indocile yourselves in their broad feeling, hearing in them the voice of long-gone generations. They will mould your style and abate your eccentricities, but are to be used judiciously and with discrimination.

Second, it is well for a preacher to consider his prayers beforehand; not to write or memorize them. It is said that at the Wickliffe celebration Dr. Hitchcock seemed to be reading his prayer out of the inside of his hat. That was almost as bad as reading out of a book. Prearrange the headlines of your prayers, and thus secure brevity and avoid the waft of accidental side winds—the impulses of emotion which swing us off from our course. It will also save from omissions that ought not to be made. The danger of this method is that it may destroy our spontaneity, and make us appear as if searching for our thoughts in the tops of our hats. If you cannot find a better way, do as I do—digest the Scripture lesson till you are full of the vitality of it, and let your prayer have its roots in it. There is a reality in that kind of a start. The old Bible is full of one blood. Prick it anywhere, and you find it.

Again, much private prayer makes public prayer a veritable divine thing. Public prayer which does not rest back on private prayer is not a fructifying thing. How important this is! I ought to spend much time on it, but cannot. Pastoral visiting makes a good leader of worship. How can a man be an ear-catching word-framer who calls to mind in his parish a mother in agony over a wayward son, a family stricken by bereavement, a man so poor he cannot sleep nights, or a soul in the sorrows of death?

We can't use liturgies much. The Bible must take their place with us. A profoundly-Scriptured mind makes a good prayer. Read and study this wonderful history, live in this divine poetry, domesticate yourselves in this inspired ritual. It will magnify and empower the mind, and our words shall sweep heaven-born.

Finally, and as underlying all the rest, all prayer has the privilege of being in the Holy Ghost, and is prayer only as thus originated and sustained. Many do not seem to understand this. Some are shy of wild-fire; some have gone over to externalisms; but I lift up the example of men who have led assemblies in the fullness of the Spirit of God. When a man has once entered into this experience, all else will seem emptiness in the comparison. While a committee of the English Parliament was constructing an argument that steam roads were impossible, Stevenson was getting

a road ready. The argument was first-rate, and doubtless some stuck to it to their dying day, but experience is better than all else. Seek an experimental preparation for your work, so that you may pray in the Holy Ghost.

There are other parts of worship which the minister has to manage. No doubt, you would like a recipe for managing choirs, and the choir would like a recipe for managing the minister. If a minister is thoroughly grounded in the principles of worship, and shows it in his manner of conducting worship, his weight will be such that his people will follow him. But if he is a pious rule as a good mother does in her house, he will be likely to move on and hold his seat in the saddle forever.

I don't expect all to sympathize with me in some of these minor matters. Perhaps a little salt of error thrown in here will help to emphasize the truth. Our people are strongly attached to the old-fashioned ways, and yet they are ready to incorporate the excellences of other communions. They do not believe in a priesthood; they are no sacramentalists; you cannot make formalists of them; they adhere to the good old doctrine of justification by faith; still they are beginning to be hospitable to new things. There is not such enmity to the cross as a symbol of our religion as there once was. They are not as rigid in insisting that all the music shall conform to the old standards. When I exchange pulpits, I have to ask what the practices of the new place are. If a minister rushes up the Lord's Supper a little, the people put up with it. There is some advance towards the doctrine of the real presence in the Supper. It is feasible to introduce some expansion of the ritual; it has been proved practicable. Perhaps my church is liberal. Many things have been done in it, first and last, which could not have been done once—things which I slip in on my own authority. I am careful to set on only what speak for itself. If you go too fast, some one will object, and there you are. If you have the wisdom to select the best things and hold back much which you like, you can establish anything you may desire, unless you are out and out an un-Congregational man. Then you ought to leave the church. Our Congregational system is elastic enough to admit every good thing. Every year I have sent me by Congregational, Baptist, and other clergymen, programmes, which show to me that there is a scattered liturgical movement among us. Still, we are not on the way to a liturgical service; but our worship is destined to be more and more dignified and enriched.

Years and years ago, I heard a Congregational pastor in this city speak in ridicule of a sermon in New York on the reasons for the exact order of services in the church where it was preached. He spoke of those reasons as debilitating topics, and I somewhat sympathized with him. So you may to-day say to me I have presented to you debilitating topics; but I stand thick-set in my position. These things are important. God discoursed to Moses about the methods of His service. Our congregations cannot have the full-toned service which they crave unless we study them, as they have not the time or the ability to do.

FROM THE CHURCH SOUTH.

A corresponding editor, "J. W. R.," of the New Orleans Christian Advocate, has, in a recent issue of that paper, a severe critique on Dr. Haygood's Thanksgiving sermon, now better known as "The New South." It is likely that the criticism would have been written even if recent events had not served to emphasize the Doctor's utterances. But, in view of all the facts, one cannot but feel that the review of the sermon borrowed pungency from the widening circle of controversy springing up about it.

We have something, at last, somewhat definite, if not authoritative, in reference to the work of the forthcoming Ecumenical of Methodism. The meeting of all the Wesleyan bodies in London, on the 15th ult., resulted in a fairly exhaustive bill of fare for the twelve days' conference. Is this apparently definite settlement of matters a gratuity on the part of our British brethren, or is it authoritative? If authoritative, who gave them the authority? It seems to me that in the absence of some such authoritative utterance (and who has the authority to authorize?) it would be more satisfactory, on the first day of the Conference, from the whole body to appoint a representative committee to arrange for and settle the line of daily work.

Upon the whole, I am well pleased with the programme as presented by the Wesleyan friends. It has a wide range, a gracious breadth. Worked exhaustively, it can but result in much good. Much care has been exercised in occupying only common ground. There is no possible chance for antagonisms. I am not altogether satisfied with the position given to foreign missions. I say this in the face of the fact that two whole days are given to this subject. Still I feel that Methodism has an opportunity to emphasize foreign missions that cannot occur again soon. This is the one thing vital to church life. Even a suspicion, upon the mind of a child, that such a body as this could for a moment lose sight of the central thought and work of the Gospel, would long confirm in error and indolence. We will reach our true plane of thought and work only when foreign missions becomes our first and best thought, commands our strongest and best work.

"The Gospel of the Son of God" comes to us the Gospel of salvation only when it is, in and through us, the Gospel of salvation to a perishing world. We can do our work at home well, only as we get light and strength from abroad. All questions strictly germane to such a Conference ought to find their inspiration in this one thing. The spirit of foreign missions is the spirit of Christ. When the church comes to

consider the claim of the heathen first, comes to understand that ministerial support, and all other home enterprises, depend upon this claim being well and fully met, we will move up to a point of success at home and abroad that the heart cannot now conceive of.

In the political world our people have been very much exercised by the course of the new senator, Gen. Mahone. The majority of our leading papers have been unmeasured in their criticisms. Now and then one speaks out a strong word in his defense. The conviction in the North, rather than in the South, mind seems to be growing that the General, in his exactions, etc., has already cost the Republicans more than he is worth, and that pay-day has not yet fully come. Usually if men are to be bought at all, they are very costly in the end and can do as much damage as good.

Gen. Mahone has been bought at all? Your correspondent has not yet seen the evidence of it. As a legitimate result, more than as a price paid for his co-operation, certain things are granted in the way of appointments. It may be that a bargain was made. The evidence of such a thing has not yet come out. Is it not better to believe that Gen. Mahone is acting, as he sincerely believes, for the common good of his country? It always pays to think and believe the best of a man until the worst is proven.

Since last writing, the crop prospect with us has materially changed for the worse. Throughout the sugar belt the cane stubble has been seriously injured by the long-continued and extreme cold weather. Even the partial loss of stubble—that is, the cane root left in the ground through the winter—is very serious. For when the injury is fully known, it is too late to plant seed cane, even if it could be had. The sugar crop of the South will be largely reduced. Though somewhat later than usual in the sowing, there are no grounds for apprehensions relative to cotton.

It seems, after all, that I was premature in my statement in a former letter about the chance of prohibition in Texas. Public sentiment set so strongly against that way, and such an immense petition was before the Legislature, that I felt safe in the statement that the matter would be submitted to the popular vote, which would have been tantamount to prohibition. But, strange as it may seem, a small majority was found in the Legislature to deny the people the right to say by vote that whiskey, the source of nine-tenths of all our crime, of widows' tears and children's rags, should be banished from the State. I would like to know the history, twenty years from now, of the men who dared, in the presence of pleading women and moaning children, to register such a vote. It was very much like saying, their blood, crime, tears, hunger and wails be on us and on our children. I believe it will be, as the legitimate result of violated rights, human and divine.

Gracious revivals of religion are reported here and there all over our fair domain. A fine work of grace has been going on in the Southwestern University, Georgetown, Texas. No better sign can be had of our colleges and institutions of learning being on the right plane when such revivals are reported. We feel willing to commit our children to such men of God, who, understanding the demands intellectual, will have a watchful care of their souls' salvation through Christ Jesus our Lord. I love reports of revivals at all times and from all places, but especially do I love such reports from colleges and institutions of learning. If a young man or woman will ever need prayer and faith and religious training and godly restraints, it is at such a special period in their lives. I doubt if the care is always exercised that should be by college presidents to promote revivals. This ought to be one of the leading thoughts and pivotal points with them.

Since beginning this letter—having ZION'S HERALD so much in mind—I have been led to think of your much-lamented Bishop Haven, whose name is so intimately associated with your paper. In my next I may have somewhat to say of him from a southern standpoint, which I am sure you will be willing to publish.

APRIL 15, 1881.

ZADOK.

FROM OVER THE SEA.

There is likely to be a very acrimonious and unseemly contest about the chairmanship of the Congregational Union of England and Wales for next year. This personage is elected a year before he takes office. This is the Jubilee of the Union, and the requirements of that fact appeared to render a re-election the most fitting thing, and Dr. Henry Allon, one of the ex-chairmen, was appointed last year to the office for next year. Dr. Joseph Parker was nominated to the office for next year; but several of the leading ministers of the denomination do not admire the pompous and brilliant pastor of the City Temple, and they have combined to keep him out of the seat of honor by nominating another. The Doctor will not submit to their dictation, nor will he succumb to their influence. He is too strong a man to be crushed, and too imperious to yield to any pressure in the interests of peace. Nor should he be in this case, for it is a case of attempted persecution imposed by jealousy and envy, and intensified by personal dislike. We have no sympathy with it. Dr. Parker is no favorite of ours, but in the opposition to his being chairman of the Union next year, we discern a spirit which is mean and ungrateful, and we sincerely hope that it will be effectively rebuked at the approaching meetings of the Union by the overwhelming majority of votes in favor of Dr. Parker.

A noted Dominican preacher, the other day, in Dublin, when insisting on a vigorous observance of Lent, quoted the story of the Frenchman, Friar St. Peter of Alcanzar, who lived on one meal a day, that meal being a piece of black bread and a cup of water. When

he was sick he was commanded to take a little broth, and he at last consented to take it; but what did he do? He took some dirty ashes from the fireplace and mixed them with the broth and then partook of it. "At length," said the preacher, "early in life, spent and worn away, he died before his time." And Romanism holds this abuse of the body and this adulteration of God's temporal gifts up before us as an exemplary of serving and glorifying the Highest. These bodies should be employed in His service—all the members laid upon the altar of consecration, in all their vigor, in all their healthiness, and in all their unweakened strength. It is the appetites and the passions that should be kept in subjection and mortified and crucified, and fasting and prayer may be helpful to this; but those who fast according to Rome are not much improved, for we find the organ of English Romanism, while insisting on a vigorous observance of Lent, referring to evangelical lecturers as "wretched, criminal firebrands" and "vile, scurrilous hirelings," who, "strange to say, are seldom if ever booed at or pelted." We see indications in all the writings of representative Romanists that the spirit of the system is unchanged, and that it would duplicate the deeds of blood, in which its history is written, if it had the power.

A lay memorial against Romish ritual has been presented to the Archbishop of Canterbury. It is very largely and imposingly signed—4 dukes, 20 peers, 10 lords, 26 M. P.'s, 22 baronets, 52 generals, 18 admirals, 102 officers (army and navy), 191 J. P.'s, and 153 professional men. What will his grace do? How will he reply? In vague and ambiguous phrase, which may mean anything or nothing. The Ritualists abuse him without stint; the Evangelicals demand from him firmness and consistency as the chief member of a Protestant Church; and he capitulates to the Romanists, and tries to conciliate them by appointing some of their prominent men to good livings. And the work of internal dissension and strife proceeds, and schism runs riot between a church that claims apostolic descent and pronounces schism a grievous sin.

Dr. Fraser, Bishop of Manchester, received an address signed by 355 of the clergy of his diocese in favor of the toleration of the Ritualists. Archdeacon Anson presented the address. Bishop Fraser, in his reply, said he thought the solution of present difficulties could be found in abolishing the rubric round which the battle rages, and substituting, first, "a new and intelligible rubric free from ambiguity." He condemned the carelessness of the contumacious Ritualists, and for this the Church Times says: "He preferred to constitute himself a sort of devil's advocate for Erastianism as against Churches in general, the clergy in particular, and the oppressed clergy of most of all. We have seldom met with a siller or more discreditable utterance than it has pleased Dr. Fraser to make."

At length the Court of Appeal has decided against Mr. Bradlaugh, the infidel, who bows to the inevitable, accepts the decision of the judges, and abandons the attempt to sit in the House of Commons for the borough of Northampton. He conducted his own case, and Lord Justice Lush paid him a well-merited compliment at its conclusion. A writ has been issued for a new election. Mr. Bradlaugh will again seek the support of the constituency. He will, no doubt, be elected; and, if elected, he intends to take the oath. It was an error to refuse him a seat in Parliament because he declined to take the oath, and it will be equally an error for Mr. B. to take the oath in order to sit in Parliament. But the greatest error was the election of an avowed infidel by a Christian constituency. Much injury has been done. Bradlaugh has acquired notoriety; his Hall of Science is crowded on Sundays; and from a struggling journalist barely able to make both ends meet, he is becoming a man of wealth. If the man's infidelity could be separated from his political views, we would not mourn over his re-election by the electors of Northampton, rather rejoice. If re-elected, we sincerely hope he may be permitted to take his seat, and that the unsavory question of his eligibility will not be revived.

The Wesleyan Thanksgiving Fund is nearing the £200,000, and may possibly reach it before Conference. The Irish Fund will reach £20,000. Two ministers, it is said, will be appointed at the next Conference to visit the United States to solicit aid for the fund. Irish Methodism has enriched, with the cream of its membership, the Methodist of the United States, and it is but right and proper for American Methodists to gratefully recognize this fact.

The Coercion Bill has been in force for a month in Ireland, and more than twenty of the leaders of the League in their respective localities have been arrested and lodged in jail, and will be kept there as long as it is the Lord lieutenant's pleasure to keep them in confinement. The Land Bill has been published. It is a generous measure, but it will be so amended and altered that it will be premature to form an opinion considering its adequacy to meet the necessities of the crisis. When Parliament meets after the Easter recess, it will be considered and discussed, but it is just possible that it will be thrown out by the Upper House, or else altered by their lordships so as to be useless.

SCRIPPS.

APRIL 13, 1881.

Most of us have read the story of the shipwrecked mariner on an inhospitable island perishing with famine. One day a box was suddenly swept ashore, and he rushed eagerly to loosen its fastenings; but he fell back in fainting disappointment and consternation, saying, "Alas, it is only some passenger's pearls!" When this soul of ours is at last off upon the eternal shore, unready and unfurnished, will its undying hunger be appeased with indigestible jewels of earthly opulence alone? And will it be merry then?—Chas. S. Robinson, D. D.

Our Book Table.

TESTIMONY OF THE AGES; or, Confirmations of Scriptures, by Herbert W. Morris, D. D., author of "Science and the Bible," etc., with numerous illustrations. Philadelphia: Published by J. C. McCurdy & Co. 8vo., 1,000 pp. Plain cloth, price \$3.75. This stout volume seems like the publication of a carefully-gathered scrap-book, kept by a painstaking and intelligent Biblical student, in which had been collected the choicest testimonies of leading scientific men in any wise confirmatory of the Scripture record, from the opening of Genos to the closing of Revelation. The selection has been made with much discrimination, and the volume is equally valuable as a contribution to apologetic and to illustrative Scripture literature. It is an encyclopedia of scientific research, bearing on Biblical topics, of investigations in the scenes of Scriptural incidents, of responses to infidel or destructive criticism, and will be equally valuable to the pastor, the Sunday-school teacher, and the Bible reader. It has numerous illustrations, which are not its most valuable feature; but its collections are remarkable for the breadth of the field they cover, their appositeness to the Scriptures they illustrate, and the abundance of them, showing how complete is the answer of truth to the criticism of doubt.

STEPPING HEAVENWARD, by Mrs. E. Prentiss. New York: A. D. F. Randolph & Co. 12mo., price 25 cents. This is a new, stereotyped edition of one of the most deservedly popular and useful of the books of its late lamented, devoted and accomplished author. In an introductory note a short notice of her life is given. In a very thin veil of fiction the progress of grace in a soul, striving after the highest possibilities of the divine life amid great domestic perplexities, is given. It is a beautiful and successful illustration of "applied Christianity." Every house-mother will find suggestion, inspiration, sympathy and comfort in it. Indeed, no person can read it without spiritual benefit, and a hearty commendation, especially to young Christians.

Dodd, Mead & Co. have published, from the English plates, a very handsome American library edition of Prof. George Rawlinson's (of Oxford University) FIVE GREAT MONARCHIES OF THE ANCIENT EASTERN WORLD, in three octavo volumes, with maps and illustrations. These volumes give the history, geography and antiquities of Chaldaea, Assyria, Babylon, Media and Persia. The illustrations, from the most successful of ancient monuments, are profuse. We have greatly appreciated the English copy which we have had for a few years. These volumes reproduce, in a very vivid way, the life, customs, and military skill and arts of war, of these early organized kingdoms whose history runs parallel with that of our sacred Scriptures. They are full of interest to the Bible student and to one engaged in archaeological studies. The cost of the English edition has placed the work beyond the possibilities of the appreciative ministerial library, but the present very attractive but cheap edition brings it within the limits of such lovers of substantial literature. Dr. Rawlinson is considered high authority upon the questions he discusses, and his studies of the remains of these ancient nations have thrown much assured light upon the records of the Old Testament.

From the same house we have a fine student's edition of the OUTLINES OF THE HISTORY OF ART, by Dr. Wilhelm Lübke, from the seventh German edition. Edited by Clara and John Lubke, 8vo., fully and finely illustrated. For sale in Boston by Estes & Lauriat. The English edition, reproduced a year or two since by the same publishers, was held at so high a price that many of our students in art were prevented from securing it for their libraries. The original work has long been a standard, and useful text-book in art. It is the only one that covers, in a comprehensive manner, so wide a scope. The present edition has been admirably edited and enhanced in value by notes and an excellent index. The new form of the work, which is about the same in size as the former, is very neatly published, on good paper, and tastefully bound. The printing is well done, and the whole mechanical work is worthy of the valuable material it contains. Young students in the different branches of art will find great aid and interest in its instructive and fully-illustrated pages.

Walden & Stowe issue a beautiful edition of Charlotte M. Yonge's YOUNG FOLKS' BIBLE HISTORY. 16mo., price \$1.25. This running and well-told story of Bible incidents will hold the attention of young readers, and become to them one of the best commentaries on the sacred text. It is an excellent volume for a mother to read aloud, at bedtime, to her little ones.

DUTIES AND DUTIES; A Tale, by Agnes Gibber. Robert Carter & Brothers. The object of this tale is to discriminate between true and false faith—a belief of the mind and of the heart. It teaches a lesson of Christian charity towards those who are weak in faith and surrounded by worldly influences, and shows how God leads a soul on to a higher life.

META WALLACE; or, The Seen and Unseen. A Tale, by Agnes D. Randolph. This is a very well written story, illustrating the influence of a worldly and wealthy circle upon the piety of a friendly Christian family; the effect of leaving children to the care of others, the benefit of a truly Christian school, the kind providence of God, and a gracious outcome to a shipwrecked family.

H. L. Hastings, of the Scriptural Tract Repository, 47 Cornhill, Boston, has become the general agent, in eastern New England, of the American Book Exchange, and is ready to supply promptly any volume of its numerous cheap publications. This wonderfully alert and vigorous book-making establishment keeps its presses running at the highest speed. Among its latest issues are Vols. VII, VIII and IX of the LIBRARY OF UNIVERSAL KNOWLEDGE, stout octavo, in small but clear print, and sold for \$1 a volume. This American edition has been thoroughly revised and greatly enlarged—a manifest improvement for American readers, upon Chambers' original edition of this very valuable and comprehensive work. They have, also, commenced a new and cheap edition of GROTE'S HISTORY OF GREECE—only 50 cents a volume, to be completed in four. They publish a timely edition, in a neat form, of Carlyle's notable HISTORY OF THE FRENCH REVOLUTION, for forty cents.

A SHORT HISTORY OF THE ENGLISH COLONIES IN AMERICA, by Henry Cabot Lodge. New York: Harper & Brothers. 8vo., 560 pp. Boston: Lee & Shepard. This very neatly-published volume is an enlarged and developed production, in a permanent form, of a valuable and well-appreciated series of lectures delivered first before the Lowell Institute. The work presents the colonial life of the different States not chronologically, but each one separately. This permits a more full and uninterrupted detail of each separate colony. The historical era selected is well defined, full of incident and interest, giving fine opportunities

for careful discrimination, for portraits of character, and picturesque description. The cultivated writer has performed his work well, presenting very graphically the distinctive characteristics of the different colonies, and the progressive changes, during the colonial period, with the preparation incident to the gathering Revolution. The volume will be welcomed by students in history.

THE END OF THE WORLD; with New Interpretations of History, by William H. Holcomb, M. D. Philadelphia: L. B. Lippincott & Co. 16mo., 395 pp. This is an exposition of the views of the New Church in reference to the second coming of Christ. The author, a Swedish-born, expert of affairs, and seeks to show, that the sublime event has already occurred; that Christ is now upon the throne, judging the nations; that the dead are hearing the voice of the Son of God and springing into spiritual life—they that do good are enjoying a resurrection to life and the evil are suffering damnation. This theory the writer expounds and fortifies by Scripture and historical evidence, and is, in our opinion, mistaken.

From L. H. Rogers, 75 Maiden Lane, New York, has been received A BIRD'S-EYE VIEW OF THE ENGLISH LANGUAGE, a production showing great painstaking and ingenuity. On a sheet of 10 inches in size the author has succeeded in putting, in clear and legible type, "Rules for Spelling and Punctuation," "Rules for Capital Letters and Punctuation," "Rules for Careful Reading and Spelling," "A Bird's-Eye View of the Correct Spelling of 25,000 Words," a "Bird's-Eye View of 20,000 Synonyms," and a "List of 2,000 Words of Similar Pronunciation." The work is on a single sheet, and that sheet a fine specimen of typographical accuracy and beauty. Price, with postage, 25 cents. Address as above.

Houghton, Mifflin & Co. publish a new edition of THE LIFE AND EDUCATION OF LAURA DRIVER BRIDGMAN, the Deaf, Dumb and Blind Girl—by May Swift Lamson. This story is really the story of Dr. Howe's successful study of the problem of these unfortunate silent ones. Her case was the great trial and monument of his skill. The story is happily told, with illustrations of the slow and gradual mental progress, by wonderful devices, of this remarkable woman, and it is a book which no one can read without emotion. It was but little short of a miracle to open the iron gates before this deeply-imprisoned soul. But it was done. We have heretofore spoken of former editions of this work.

THE HISTORY OF A MOUNTAIN, by Edouard Reclus, translated from the French by Bertha Nees and John Lillie. The works of this writer upon natural history are well known. They are not so valuable for their research, or the result of his investigations, as the poetic sentiments with which they invest the discoveries and descriptions of others. His chapters are poetic pictures. The origin, the phenomena, the functions, the value, the snows, glaciers, avalanches, inhabitants, of mountains, are all delightfully discussed. It is a pleasant and profitable volume. We heartily commend it to our young readers. Harper & Bros.

THE SWORD OF DAMOCLES, a story of the life of a man, written and published by G. P. Putnam's Sons, is a powerful and well-written fiction, by an authoress, Miss Anna Katharine Green, who has already won a high reputation as a writer of remarkable works of the imagination; the "Leavenworth Case," especially attracting much attention and securing a wide popularity. This story of social life of to-day among the wealthy classes of the metropolis, is a certain *novel* of wrong-doing that threatens, like the terrible sword that hung over Damocles, the perpetrator of wrong, however high and well-fortified his social standing.

CO-OPERATION AS A BUSINESS, by Charles Barnard. G. P. Putnam's Sons. 16mo., 320 pp. This is a manual will be welcomed by working men and persons of small capital. It gives very clear accounts of successful associations, in this country and Europe, formed among the practical classes of house building (thus securing homes) for manufacturing purposes; for the supply and sale of groceries; for establishing dispensaries, and for mutual insurance. It points out the mistakes and occasions of failures in certain instances. The book will prove suggestive and useful to many young persons beginning life for themselves.

From the same house, published in paper covers, as No. 3 of the publications of the great series, written by us, we have, THE "SPOILS" SYSTEM AND CIVIL SERVICE REFORM IN THE CUSTOM HOUSE AND POST-OFFICE AT NEW YORK, by Dorman B. Eaton. This was a report made by the author, and transmitted by President Hayes to Congress. The report is a very impressive presentation of the results of the vicious custom of making appointments, simply as rewards of party fealty, to responsible positions, and an embodiment of practical suggestions for obviating the crying evil. These exposures are having their influence, even if no general system of civil reform is inaugurated.

FARM ECHOES, by F. Ratcliff Starr, M. A., Echo Farm, Litchfield, Conn., illustrated. This is a particularly lively and entertaining volume, written by a cultivated merchant, who retired with a competence to a farm, and out of its hundreds of acres, created a model establishment. He relates the incidents of his experience, and his remarks are successful in a very entertaining manner. The illustrations are well made, and add much to the interest of the volume. It is published by the Orange Judd Company, New York. 12mo., price \$1.00.

I. K. Funk & Co. publish, in their standard series, in clear type and on excellent paper, the second part of the entertaining work of Almedia M. Brown, entitled, DIARY OF A MINISTER'S WIFE—a very picturesque and interesting story, which may readily be a valuable history (15 cents). THE NUTCRACKER, by Robert Walter, M. D., with an Introduction by Rev. Joel Swartz, D. D.—full of valuable practical suggestions upon a subject of universal interest; SARKIS, or the Great Eastern Campaign, created the fame of its late author, Thomas Carlyle, and secured his introduction to American readers; LOTHIAR, the most characteristic of the works of the late Earl of Beaconsfield, published in two parts—the last-mentioned volume 25 cents each. These volumes, at small expense, enable those who desire to become acquainted with the notable fictions of the great departed statesman, as well as novelist, to obtain them.

NEW MUSIC. From Oliver Ditson & Co.: Vocal—In Shadow, song, by Mrs. M. F. Ronalds; A Right Jolly King am I, song, by Malle Carleton; The Last Watch, words by F. E. Weatherly, and series of lectures, entitled, Birthdays Waltz, by Julius Reht; The Messenger Boy, galop, by Charles E. Paolich; Les Glaneuses, by Frank Hitz, Op. 210.

Also, the Musical Record, edited by Dexter Smith, and published by O. Ditson & Co. Price \$2.00 per year; 5 cents per copy.

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ZION'S HERALD.

THURSDAY, MAY 19, 1881.

"Thou art greatly beloved," said Gabriel, as, flying swiftly from Paradise, he saluted Daniel at Babylon. Deeply affecting to Daniel must have been such a message. It was the salutation of one of God's great angels, belonging to one of those mighty "principalities in the heavenly places." How majestic was his appearance, how celestial his voice, how heavenly his countenance, how fragrant and glorious his presence, as he spoke to Daniel those most beautiful words! They were words of love from heaven. No earthly message that, whispered in the ear from the homes and palaces of the great, the lovely, or illustrious of this world. They spoke of interest and affection far away from one of the weeping pilgrims of this planet. It is excellent to be beloved by people near and around us. It is a capital charm of this world; and to dwell amid such an atmosphere is as if we were living and breathing in some hotter clime; but to be beloved—greatly beloved—in heaven, seems more than excellent. Child, is thy poor name ever mentioned there? Is there any thought of thee amid those circles of the blessed? Who may they be in that better land that remember and love thee? They are many. Each lowly disciple on earth has a multitude of lovers in heaven. Some of his kindred are there, and they love him with a love richer and purer far than when with him here. Angels, in number greater or less, know him by name, and have been often near him to watch and teach him, to guard him on occasions of temptation and danger, and in one and another way, to proffer their sweet and silent ministrations. And Jesus is in heaven, who loves each of His little ones here on earth—loves them with an everlasting love, ever living, ever glowing, and ever issuing in ceaseless intercessions in their behalf. And our Father is there—He who "so loved the world," whose love to such as love Him is such a "manner of love" as is utterly inconceivable by finite intelligences. Thus in that world of love the wise and faithful Daniel was greatly beloved even while on earth; so are all others who are of a like spirit and manner of life.

Why the delay? Why the slow, tardy movement of the Church on the powers of darkness? The command of our great Head is, "Go, and disciple all nations," and yet how slow in complying with the command! Why this tardiness? She has vast numerical strength, refined, cultivated intellectual power, social position, talent of the highest order, and the command of the literary, philanthropic, benevolent, and reformatory institutions; indeed, she has all the machinery complete for successful, aggressive warfare in accomplishing her great, glorious mission; and now the question is, Why does she halt, or move so slowly in her work? Why? She needs spiritual power, "power from on high," and without this, with all her vast possessions, she is unable to accomplish her mission. With this, she is fully equipped for her work, and her movements would neither be slow nor uncertain. The pentecostal baptism is her great need, and this is all provided for her.

The man who turns away from that narrow construction of duty which is prompted by selfishness, and trusts in the Lord with all his heart, who regards first and chiefly the teachings and commandments of God—such a man may get into places of annoyance, and difficulty, and danger; but under the overruling power of divine grace, those difficulties, dangers, and hardships will irradiate his character with a glory which it could not possibly have attained in a life unmarked by suffering.

The church which is needed in such an age of mingled poverty and extravagance and practical unbelief as that in which we live, is just what Christ designed to make His church, and that is, a "peculiar people;" not a people peculiar for their mental eccentricities, or for the cut or color of their garments; but a people whose peculiarity should consist in their being "zealous of good works;" a people warmly engaged in every work that is morally good, and pure, and true, and helpful to others.

A native Indian preacher died a short time since at Fort Wrangell, Alaska. When the missionary asked, "How does death seem to you?" he replied, "As earth fades away, heaven grows brighter." Then addressing his weeping wife he added, "Annie, you must not cry. Jesus knows what is best." Surely, this was dying well, and giving substantial proof that the Gospel is capable of saving the natives of Alaska. There are thirty thousand souls in that great land, and not a solitary Methodist missionary among them all!

One can hardly imagine a phrase more expressive of contemptuous displeasure than the words of the Lord to the lukewarm Laodiceans: "I will spue thee out of my mouth." The neglect of His service by the necessarily ignorant, God can regard with pitiful tolerance; but the indifference of souls to whom He has made known His matchless mercy, disgusts Him. He turns from them with aversion. "A cold, dead heathen," remarks Dr. Bates, "is less offensive and odious to Him than a lukewarm Christian."

Is the young convert annoyed by the malicious jests of his former companions in sin? Let him comfort himself with the thought that he suffers, as did the apostles, for the name of Christ. Let him bind the scorns of the wicked "as a diadem about his head, and wear them as beautiful ornaments." "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

The church for to-day needs to be a believing church, a witnessing church, a working church, a church whose individual members shall exert a fashionable influence on the communities in which they live, doing what they can to make men think aright and act aright towards both God and man.

CHRISTIAN MANHOOD AT A LEAP.

In his memorial discourse at the death of Dr. Palfrey, Dr. James Freeman Clarke, as reported in the daily papers, remarks that "Mr. Palfrey was among the believers in the process of growth rather than in conversion," and in "making practical goodness an essential thing in religion." Dr. Clarke goes on to say that at that day and since, Christianity was (and is) thought to be "some emotion or experience." "A good life was not thought to be a test of Christianity, but a bad man, by sudden repentance, might be a saint forever." Having said that Dr. Palfrey did not believe in "conversion," he, himself, affirms that "repentance and conversion are important as the first step, not as the end."

We make a note of this, not that it is of any special significance, or a novelty in the teachings of the best Unitarian pulpits. In an adjoining city, Dr. Clarke devoted his discourse to the errors of orthodoxy in predicating a religious life upon a supernatural experience and leaving entirely out of consideration the importance of pure morals and the virtues of a truly Christian life. Instead of believing only in one new birth, he believed, he said, in scores. Every time a man does wrong, he thought, he ought to be born again. Now the assumption all through this form of portraying what is called an evangelical experience of religion is, that they who teach that a supernatural change of the affections, wrought by the Holy Spirit when the soul penitently trusts in the atonement, is indispensable, believe that it is of no moment how a man lives, what tempers he exhibits, or whether he seeks to do all possible good to his fellow-men or not. Dr. Clarke speaks of certain eminent Unitarian Christians as bringing into religion "a severe conscientiousness," as believing it "to be impossible for a Christian to consent to wrong; that when he does he ceases to be a Christian." Now, is not this a simple inverted form of saying that those who believe religion is a divine birth and not an education are not distinguished for their conscientiousness, and do believe that a disciple can hold his spiritual relation to Christ even if he consents to do wrong? Can such an intelligent observer as Dr. Clarke thoughtfully and "conscientiously" make such a sweeping, indirect charge as this against the communicants of churches and ministers of the Gospel living by his side? Can he read the marvelous Christian biographies of the hundreds of self-sacrificing missionaries who have devoted their lives to the well-being of their fellow-men, and still affirm that they "did not make practical goodness an essential thing?" They believed in a supernatural commencement to their religious experience; they felt assured that their sins were forgiven through the mediation of Christ; were they not conscientious as to their tempers and lives? Did they affirm, or live as if they believed, that good morals or Christian deeds were no evidences of a religious state?

Will Dr. Clarke question the ethical teachings of Mr. Wesley? He believed, indeed, that there is no salvation out of Christ, for the Bible says

so. Did ever a Unitarian clergyman insist more impressively upon good works as a test of pure faith? Was Mr. Priestley more in earnest against slavery or intemperance? A strict moralist in his early religious life, without spiritual comfort or inspiration, after his soul began to glow, warmed by the divine fire as he apprehended the plan of salvation through faith in the atonement, was he any less strict in ordering his life, or any less earnest in seeking the temporal as well as spiritual well-being of his fellow-men? Was his conversion, in his estimation, the whole of his religious life? Did ever a man more earnestly insist upon a growth in godliness and a panting after even Christian perfection? Did any one ever mark out a higher standard of holy living? Did he lose sight of the practical necessities of the hour? The physical condition of his humble followers was always in his mind; preparing, as he did, in his zeal for their well-being, even sanitary and medical treatises for them, and anticipating, in his universal thoughtfulness, our very modern society for preventing cruelty to animals.

Dr. Clarke knows well that no professedly orthodox communicants, excepting a class of Antinomians, represented, in our day, by a sect of the Plymouth Brethren, believe or teach that good morals and Christian deeds are neither a test of religious faith nor requisite in the Christian life. They do not believe they are the divinely-appointed conditions of salvation; that striving simply to keep the commandments is all that God requires. No man, unless born of God, can keep the spirit of them. If he is born of the Spirit through faith in Him who was lifted up, as "Moses lifted up the serpent in the wilderness," he will, through the constraint of love and the power of God, be sure to keep them. "Faith works by love; it purifies the heart," and it is a dispensation of grace sending a man out, like his Master, doing good. If a man is not moral and pious, if he has not the spirit of Christ, he is not one of His disciples. This is what we believe and teach. Christian biography is full of eminent exemplifications and practical illustrations of this form of preaching. Dr. Clarke can but see that those who have taught and held these views exhibit as delicate a sensibility of conscience, and as zealous an endeavor to do good, as those who affirm that religion is a development and an education. It is not becoming a manly apprehension of the characters and labors of the most earnest men of the eighteenth and nineteenth centuries to use this language any longer. Dr. Clarke knows better. Drs. Palfrey, Channing, Ware and others were good men, but were no more conscientious, or moral, or courageous, or pious, or fruitful in usefulness, than hundreds of their peers every way in intellect and position, who held and preached a supernatural and mediatorial Christianity.

When William Ellery Channing was about twenty years of age, in a letter to Rev. Joseph McKean, he makes the following personal allusion to an era in his life that takes on much of the character of what Dr. Clarke calls "some emotion or experience": "I believe that I never experienced that change of heart which is necessary to constitute a Christian till within a few months past. The worldling would laugh at me; he would call conversion a farce. But the man who has felt the influences of the Holy Spirit can oppose the fact and experience to empty declaration and contemptuous sneers. You remember the language of the blind man whom Jesus healed—'This I know, that whereas I was blind, now I see.' Such is the language which the real Christian may truly utter. Once, and not long ago, I was blind—blind to my own condition, blind to the goodness of God, and blind to the love of my Redeemer. Now I behold with shame and confusion the depravity and rottenness of my heart. Now I behold with love and admiration the long-suffering and infinite benevolence of Deity. All my sentiments and affections have lately changed. I once considered mere moral attainments as the only object I had to pursue. I have now solemnly given myself to God. I consider supreme love to Him as the first of all duties, and morality seems but a branch from the vigorous root of religion."

We heartily accord with these truly spiritual sentiments. Did this "experience" make Channing less conscientious or moral, although morality, instead of being, as heretofore, the tree of piety, now becomes, in his estimation, simply its fruit-bearing branch? It is time for our Liberal friends to cease attributing a hateful Antinomianism to honest orthodoxy.

* Life of Channing. Published by the American Unitarian Association. Page 74.

FRANCE IN AFRICA.

The world has not as yet made up its mind in regard to the sudden raid of France into Africa, with the ostensible view of punishing the Kroumirs. France affirms that it has no other desire than to protect its frontiers of Algeria from the lawless attacks of the nomad Arabs of the mountains, who come over the line to rob and plunder on French soil, and then escape unharmful to a territory whose ruler is not able to punish them and is not willing that France should do so.

Now, whatever intention may have controlled France in the beginning, it is hardly possible that she will be able to stop without going farther than she, in the beginning, intended. France has her national prestige to maintain on a soil where the loss of it would be disastrous. The whole rule of France in Northern Africa has been of a military character, and the moment the nomads, of different shapes and colors, find the army failing, that moment all is gone. It is more than probable that the safe fate of the mission of Colonel Flatters to Central Africa, to explore and settle on a line of road to Timbuctoo, has had its influence in inducing the French government to proceed against the lazy, or indifferent, Bey of Tunis, who pretended, at least, to be able to control the Arab brigands of his border line.

France has, of late, rapidly grown into the conviction that she must have work for her enterprise and ambition somewhere outside of her borders, and sees nowhere so fine a chance for the exercise of her talents in this line as in the great continent of Africa. Her French colonies elsewhere in the world—as in Canada and Louisiana—are all lost to her, notwithstanding her high hopes in the beginning of making great gain in her foreign policy by these enterprises. But her people are still ambitious for a "New France," and they have lately begun to see this at their very doors. A few hours' sail across the Mediterranean will bring them to pleasant and profitable shores, where, in the old time, flourished great cities, the sites of which have now disappeared, or are in the hands of Mohammedan barbarians. Here France sees a "mission" to which all the people respond, and a great field of profit to them and the world. She is determined that Northwestern and Central Africa shall belong to her—at least, as far as the famous capital of Timbuctoo, and thence westward to the coast along the valleys of the upper Niger and the Senegal. She struck the first blow by a rash and ill-prepared expedition to the interior, which has been entirely cut off by the wild tribes of the Oases, who see in all these invasions the downfall of their nomad liberty and the extinction of their religion; and therefore the victorious chiefs send to the Sultan for a reward for the total annihilation of the French exploring corps.

The French are very fond of quoting their famous proverb, "It is the first step that costs;" and here they realize it to a certainty. Having taken that first step, they cannot go backwards without losing all. They therefore unanimously place on their banner our own motto—"Go ahead!" and send fleets and armies that will soon be able to settle all questions unless there be a general uprising of all the border tribes on their eastern and southern boundaries.

The conquest of Algeria has never been as profitable as it ought to have been, mainly because they left the whole matter to their army. The rule for fifty years has been military rather than civil. This they now see, and are about to correct. For the last few years Marseilles has been a great gainer by the increase of commerce with the ports of northern Africa, which, last year, amounted to seven millions of tons. The French occupation of Algeria may be made of great value to the artisans and merchants of France because of the resources of the mountains and the soil on this favored coast which is rich in minerals and products of the soil. Merchants and shippers are now constantly sending to France live stock, woods of various kinds, oil, cork, various textile fabrics, material for paper, plants for perfumers, fruits and vegetables, and a thousand other valuable products. The markets of Paris are just now most tempting from the extensive array of early vegetables from Algiers, which is becoming the Florida of France, not only as to all the delicious first fruits, but also as the great health resort in the winter.

Now what France is anxious to do is to get control of all northern Africa along the coast from Morocco to Tripoli, then to extend a line of rail down over the desert of Sahara to the rich region of Central Africa, and

from that point lay another line westward to the Senegal country which she now owns on the Atlantic coast. These advances she can make in the interest of Europe at large because they will be in the interests of civilization; and in doing it, the only power that could in any way feel aggrieved in Europe is Italy, which has also aspirations for possessions on the African coast. If she is able to get them, there is Tripoli at her doors and a long stretch of coast as far as the Egyptian line. The pretense is made that this is encroaching on the rights of the Sultan, who claims sovereignty in these regions; but his claim is quite as weak as his ability to enforce it. The sooner that bubble were pricked in all these regions the better, for the assumption only makes the wandering tribes the more difficult to deal with because they profess to be the subjects, or the wards, of the Sultan. There is no question but that European advances must soon make inroads on this territory with power enough to awe the natives, and France has all the means to do it right at hand.

Editorial Items.

We are often asked in reference to the investment of money, by persons having a small sum and desiring to enjoy the income of it without anxiety about the principal. The small interest paid by the government now, and by institutions for savings, seriously reduces, in some instances, the annual support of dependent persons, while the risks of speculative securities are too great to be taken by those having no other resources for a livelihood. Where parties simply desire the use of their property during life, having no dependent heirs, and especially when they desire to have this property placed so that it will be doing good perpetually after the death of the donor, there is no better investment than to place it in the hands of the trustees of our church charities—the Missionary or Church Extension Society—or of our educational institutions. These societies and our colleges will receive such funds, and pay an annual interest of five or six per cent. during the lifetime of the person thus disposing of it; the amount falling to the society or institution upon his death. No safer investment could be made. In no hands will the interest be more promptly, or with less trouble, paid. No direction could be more grateful to give to a sum of money, after death has rendered its use unnecessary, than for the perpetual education of the children of the church. Such an appropriation of it will be a better and much more permanent monument than a marble pillar. The person will be represented, while the world stands, as generously aiding promising students in preparing themselves for high and useful stations in life. Boston University already holds such funds in its keeping, and will be the guardian of more, if thus entrusted to its care. Some of our ministers have small sums upon which they wish to be assured of the interest through their lives. A double object may be accomplished in this way. The annual income will be placed beyond ordinary contingency, and a perennial spring of usefulness will be opened when the life's work is over. An excellent and honored Christian lady, whose age and tender heart rendered the management of her little fortune a burden and a peril, placed, a few years ago, \$20,000 in the hands of the Church Extension Society of our denomination. The regular payment of the interest insured her annual income. A few years ago she passed into the heavens to meet those of her devoted family who had preceded her; and now every year until the millennium her money will secure the erection of at least four new churches. While we hesitate to suggest ordinary securities to persons of limited means, we can speak without qualification of the safety and desirableness of such an investment as this.

The present season is full of interest to the friends of Young Men's Christian Associations. This month—May 25—will assemble at Cleveland the representatives of the American Y. M. C. A.; and later—July 30—Aug. 6—at London, in Exeter Hall, delegates from the Associations of all lands will hold their ninth triennial meeting. Both conventions will receive reports of rapid progress in all departments since their last meeting, two years ago at Baltimore, and three years ago at Geneva, Switzerland. The Conference at London will be attended by a large American delegation, which is to sail from New York, July 16. The Convention at Cleveland will be one of great interest. The Associations in the United States and Canada now number about 1,000 with 100,000 members. The late census shows that in this country there are three hundred cities each of which should have an Association vigorous and active enough to employ a competent young man as managing secretary, to organize and develop an aggressive work for young men. About one hundred of these cities are maintaining this important branch of Christian work.

Delegates will be present from not a few of the 107 college associations, representing many thousand college students. From thirty railroad centres delegates will come to report progress in the work among railroad men, and to co-operate in the extension of this work to many other points along the 80,000 miles of American railroads and among the 800,000 employees on the pay-rolls of American railroad companies. German-speaking delegates from a score of German-speaking centres of population will there to report progress in this branch of work for young men, and to take means to still further extend it under the leadership of the German secretary of the committee. The Associations in Canada will also send a large delegation across the lakes. Another interesting group of delegates will consist of Christian commercial travelers, who have been organizing of late years an efficient work among young men at the South, full of interest and promise, will be reported. Leading Christian young men from all portions of the country will be there to deliberate upon the good results already secured, and to devise how this interesting work in all its departments may be extended so as to reach the vast and growing multitude of young men who need the fellowship and sympathy and mutual co-operation and help which have made these Associations, wherever they have been wisely administered, a blessing to the communities among which they have been organized. The convention is called by the International Committee to assemble at the hall of the new Association building, Cleveland, Ohio, Wednesday, May 25, at 11 o'clock A. M.

The American Bible Society reports its work for 1880, in abstract, to be: The receipts for the year from all sources, \$606,484.96. Of this amount \$197,773.14 were from legacies, \$266,229.76 in payment for books, and the remainder from donations and other sources. Editions of the Japanese New Testament have appeared in six different forms. The Prophecies of Jonah, Haggai, and Malachi have also been issued in Japanese. Considerable work has been done in China in preparing new portions of the Scriptures in various dialects. In India, the revision of the Telugu Scriptures has made progress. The Gospels and Acts in Bengali have been revised, and also the Gospels and Acts in Ponnape, and the translation of the Zulu Bible is completed. There have been printed during the year 2,750 copies of the Gospels and Acts in Bengali; 2,000 Gospels in Muskegee; and 3,000 New Testaments in the language of the Gilbert Islands. An edition of the Ponnape Gospels and Acts is in progress; also the Gospel of Luke in Japanese, in raised letters for the blind. Copies manufactured at the Bible House, 1,085,696; imported from abroad, 3,390; printed abroad, 275,983; purchased abroad, 54,938; total, 1,420,007. Copies issued at home, 1,158,498; abroad, 316,105; total, 1,474,603. Of the volumes issued from the Bible House, 24,749 were sent to foreign lands. Of the Bible for the blind, 356 volumes have been issued, making an aggregate of 12,349 volumes in thirty-eight years. The issues of the Society during sixty-five years amount to 38,882,811. The gratuitous work for the year amounted to \$342,555.90. Of this amount \$108,120.63 was in cash appropriations to foreign lands, besides grants of Scriptures sent from this country.

President Warren issues the eighth number of his Boston University Year Book. As heretofore, he calls attention to the more marked educational incidents of the past year—the progress of mixed collegiate education and the university training of women, the consensus of New England colleges as to their requisitions for entrance, the admission of women to the regular examinations and honors of Cambridge, England, and the educational act introduced into the United States Senate last December to meet the illiteracy of several States. A full list of all the academic diplomas bestowed by the different departments of the University are given, and detailed reports of the work and condition of the different schools. The document is an interesting and encouraging one, showing wholesome progress in every part of the University work, and giving high promise for the future. With a large and very able faculty, the University only lacks adequate funds to accomplish the best of service in the highest departments of university training. Every year increases its ability in this direction. A university cannot leap in an hour into full development. The present condition of the Boston institution is a source of congratulation and inspiration.

The volume of Dr. Atticus G. Haygood, published at one Book Room, and entitled "Our Brother in Black: His Freedom and His Future," is a good book for the reading of both Northern and Southern men. We could readily take exceptions to, and criticize, many of the Doctor's positions; the subject presents itself in a very different form to our minds than even to a candid Southern observer; but we are disarmed from such an attempt by the manly and truly Christian spirit manifested by the author. He writes with evident sincerity and from a profound conviction. He is so far in advance of what seems to us the average sentiment towards the colored man and his friends at the South, that we shall be surprised if he does not receive severer reviews from that quarter than this. The volume will have a mediating influence between Christian men, especially Methodists, of the South and North. His gracious and generous words in reference to the work of our church at the South, which have been strengthened by his personal courtesies, can but have a wholesome influence. It matters little whether he has presented the true philosophy of the act of emancipation, or whether the North is equally guilty with the South in the abuse of the colored man, and in its spirit of caste; it is more to the purpose that the most important portion of his work is devoted to his optimistic views of the future of the freedmen; to excellent suggestions in reference to his social status and education, and his manifold progress and improvement; to the duties of Southern citizens in relation to him; and his probable future in this country. We can only hope that there is an increasing number of intelligent citizens at the South who take such views of "our brother in black" or may be induced to do so by the reading

of this suggestive volume. Of the style of the book we can speak without qualification. It is very interesting reading; its style is vivid; the work abounds in illustrations; it deals in facts that have come under the writer's observation, and readily beguiles the reader to pass through its lively pages from its opening chapter to the close.

We sometimes receive letters from our patrons in reference to the medicines advertised in our columns. We should not be living to write this note, they can readily believe, if we tested them all in our own person. They stand upon their own merits, if they have any. We have no occasion to use them, and probably should not try them if we had. We have a weakness for the "regular practice." Others have used them, and sound their praises in wonderful sentences. Some of our advertisements, however, we do test by personal trial. The picture of that New Hub Range, in another column, fascinated us. It is now the chief ornament of a kitchen in Newton Centre. It has passed the trial of often and careful experiment. We can only say of it, to others having the same occasion that we had, in the language of the great dictionary publishers, "Get the best;" and Smith & Anthony have it!

Vick's Illustrated Monthly, for May, is as bright as the season it illustrates. Its frontispiece is an elegant colored peony. It treats of grape cultivation, of the rose, of the cucumber, the Chinese primrose, of cottage building, of house ornamentation and picturesque gardening, with a fine miscellany for young people. It is easily at the head of horticultural periodicals. Its reception suggests the fact that now is the accepted time to send to Mr. Vick for seeds and shrubs. His patrons are never disappointed with their purchases. His seeds, and roots, and vines, and shrubs, all respond to their titles when the hour for blooming or for fruit reveals their quality. Send to his address for catalogues, at Rochester, N. Y.

No. 3 of the Manual of the Methodist Episcopal Church is out, and is finding its way to its patrons. It is a stout pamphlet of seventy pages. The secretaries of our benevolent societies fill its pages with fresh intelligence from their different departments. The Missionary Society presents a review of its last annual report; the Church Extension Society gives its impressive map and striking illustrations of its work; the Sunday School Union points out its attractive field, and the Freedmen's Aid urges its pathetic claims. The Board of Education and the Book Concern are presented in a strong light for the patronage of Methodist Christians. The Manual is 50 cents a year, and a file of it will be especially valuable in coming years. In preparing for concerts and public services this quarterly issue will afford great aid.

No. 5 of the second volume of the American Journal of Philology, edited by Prof. Basil L. Gildersleeve, of the Johns Hopkins University, Baltimore, is issued, and, as usual, is filled with elaborate and technical papers, which are an honor to the scholarship of the country. It opens with the second part of the paper by Prof. Nettleship, of Oxford, Eng., upon "Verrius Flaccus." An interesting contribution is given by H. E. Shepherd, entitled, "A Study of Bentley's English." Articles follow on the "Consonant Declension in Old Norse," and on the "Enclitic Ne in Early Latin." Over fifty pages are devoted to reviews of books, reports and philological miscellany. \$3 a year. Published by the editor.

James P. Magee issues the Minutes of the Eighty-second Session of the New England Conference. It forms a stout octavo pamphlet of 80 pages. It contains all the usual Conference statistics, with the table of necrology from the beginning. A running report of the daily sessions and of the public meetings is given, with the presiding elders' reports and abridged reports and resolutions from the various Conference committees. There are, as usual, a few mistakes, which can be readily corrected with a pen.

Rev. Rufus Wendell, of Albany, an excellent Biblical scholar, has in preparation "The Student's Revised New Testament," in which, in connection with the revised text of the version just about to be published, he will show to the eye all the changes that have been made, with the words excised from the King James' edition given in foot notes. The volume will be very useful and acceptable both to Bible students and general readers.

The lamented late compiler of the beautiful Harvard edition of the Complete Works of William Shakespeare, Rev. Henry N. Hudson, published by Ginn & Heath, died before his whole work was issued from the press. The 15th volume is just issued, containing "King Lear" and "Timon of Athens." The whole work, doubtless, has been completed, although the keen eye of the author may not pass over the proofs of the remaining volumes. This volume shows the same painstaking care and abundant reading. Its introduction and notes are ample and apposite.

The Homiletic Quarterly, by far the largest and ablest of periodicals of this character—an international periodical—is now published by A. D. F. Randolph & Co., New York. Its April number is crowded with the usual variety of sermons, sketches, reports of discourses, theological symposia, and illustrative incidents. Its quarterly parts make a volume of themselves. \$2.00 a year; 60 cents each number. The sermons of this number are upon "Good Friday," "Easter," and the "Ascension," with a large variety of other topics.

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The Magazine of Art, for May, is un- usually rich in illustration. In its series of papers on the "Treasure-Houses of Art," it gives specimens of the collection of Mr. C. P. Mathews. There is a paper upon "English Birds and their Haunts." A sketch, with illustrations of his work, is given of W. Q. Orchardson, R. A. A charming picture, entitled "Apple Blossoms," from a painting by Boyle, fills a page. A paper of beautiful illustrations upon "Children in Painting and Sculpture," is contributed by H. P. In the Homes of Our Artists' series there is a delightful illustration paper upon Mr. Millais' house. Street Art Galleries, Pictures of the Year, Shepherds Discovering the Head of Orpheus, and Art Miscellany fill the remainder of the instructive and attractive pages.

George Bates, of Salem, publishes, in a very neat form, an elaborate review of "The Light of Asia," by G. T. Flinders, J. D., with an extended comparison between Christ, His birth and teachings, and Buddha, and the legends concerning him. The work is very effectively done, and will be relished by the thoughtful Christian reader.

Miss Kate Sanborn, of Smith's College, Northampton, one of the most popular of lecturers upon English Literature, will give a lecture upon "The Old Miracle Plays," at the Hawthorne Rooms, Park St., May 18, at 12 o'clock, m. The lecture will be one of special interest, upon a unique subject. Tickets 75 cents, to be had at Doll & Richards.

At the request of the executive committee of the Evangelical Alliance, the address of Dr. Daniel Dorchester, delivered at the Preachers' Meeting last Monday morning, upon the "Progress of Christianity in the World," will be repeated two weeks from next Monday (June 6), in Tremont Temple, at 12 o'clock, m. All are invited.

We have received the programme of the first regular meeting of the M. E. Church Union of Baltimore. It is constituted after the manner of our Boston Methodist Social Union. Bishops Simpson and Andrews were to open the speaking of the evening.

Rev. W. C. Wilbur has prepared a very instructive and attractive Sunday-school Concert Exercise for Children's Day, entitled "Welcome Summer," founded upon Solomon's Song 2: 11-13. It can be obtained for \$1 for a hundred copies of C. E. Brinkworth, 243 Main Street, Buffalo, N. Y.

The tract of Mrs. M. D. Wellcome, of Yarmouth, Me., upon "Rose Culture," is but 15 cents, instead of 25 cents as announced last week.

EAST MAINE CONFERENCE.

The annual session of the East Maine Conference met at Belfast, May 11, at 2 p. m., Bishop Harris presiding.

After the sacrament of the Lord's Supper, the roll was called.

B. S. Arey was re-elected secretary, C. A. Plumer, assistant, and J. Bennett recording secretary.

Standing committees were appointed, and also committees of church relations and on qualifications for admission on trial, the presiding elders to advise with this committee.

A draft was ordered on the Chartered Fund for \$30; one for \$37.90 for domestic missions from the trustees of the Conference, and one on the same source of \$138.40 for supernu- meraries.

A. Prince was elected cashier.

Communications from the Book Room, the Education Society, the National Temperance Society and the Bible Society were referred to the committees on these subjects.

G. Pratt was appointed to audit the presiding elders' account.

The following committee on church relations was appointed: C. S. G. Pratt, G. R. Plumer, G. R. Palmer, J. H. Mooers, C. E. Libby and D. H. Sawyer.

The committee on qualification for admission on trial was appointed as follows: W. T. Jewell, A. Prince, C. B. Besse, A. S. Townsend, W. B. Eldridge, W. H. Williams, C. A. Plumer, S. H. Beale and W. L. Brown.

Fixed the bar of Conference, and the time of meeting and of adjournment.

W. W. Marsh reported the Bangor district. The characters of the effective elders passed, and no changes were made.

J. W. Day reported Rockland district, and the characters of the effective elders passed. Before this last item, B. C. Wentworth, in behalf of the members of the Rockland district, presented Bro. Day with a testimonial of their special regard. Bro. Day leaves the district by expiration of time.

Visiting brethren were introduced: J. Allen of Maine, Dr. E. H. Foster of New York, Bro. Dexter of W. Wisconsin, E. Cunningham of North India, and E. G. Eastman, fraternal delegate from the Free Baptist Yearly Meeting, who presented the brotherly greetings of that body. Rev. Mr. Ross, pastor of the Congregational Church in Belfast, was also introduced, and Rev. H. W. Bolton, of the New England Conference.

Notices were given, and Conference adjourned.

In the evening the temperance meeting was held, C. B. Dunn presiding. G. Pratt, N. G. Axtell and C. A. Southard addressed the meeting.

The Bishop according to the custom of our church. Disciplinary questions were then asked, and answered in the affirmative by all. It was followed by calling their names and action upon their cases. E. S. Allen, J. T. Tilling, M. H. Smith, D. B. Holt, I. H. W. Wharf, F. J. Haley, E. A. Glidden, A. W. C. Anderson, F. H. Osgood and F. D. Wandy were admitted.

G. W. Hudson, E. H. Boynton, R. H. McGowan, P. J. Robinson and J. Alexander passed to deacons of the second year.

J. Binam and W. F. Chase were elected to elder's orders.

W. H. Crawford (2d) was continued in the class of elders of the first year.

G. W. Hudson was passed to the list of effective elders, having been ordained elder, and passed the fourth year's course of study. The supernumeraries are E. Bryant and B. F. Stinson.

The following are the supernumeraries: T. B. Tupper, E. M. Fowler, W. H. Pillsbury, R. Day, C. L. Browning, L. Wentworth, W. H. Crawford, N. North, E. B. Fletcher, A. Kendall, J. Marsh, H. Murphy, N. Webb, A. Church and D. P. Thompson.

A committee of three—A. Prince, C. Stone and N. G. Axtell—was appointed to consider the subject of divorce.

J. R. Baker was re-admitted and elected to elder's orders.

We are happy to record that at Brother Thompson's retirement from active service, \$60 was handed him as a token of brotherly love.

N. G. Axtell preached a grand missionary sermon at 2 o'clock.

At the Church Extension anniversary in the evening, W. L. Brown presided, and introduced the subject by a short speech. He was followed by Dr. Teft, Dr. Torsey and N. G. Axtell.

FRIDAY.

W. T. Jewell led the devotional services. Rev. Mr. Sargent, fraternal delegate from the Congregational churches of Maine, in a short, spirited speech offered the greetings of that body and his personal good wishes.

The committee on Education reported. G. R. Palmer, G. Forsyth and others discussed the special interests of the East Maine Conference Seminary. Rev. George Whitaker, of the New England Conference, was introduced, and addressed the Conference in the interest of the New England Education Society and of the New England Historical Society.

Dr. Torsey and Dr. Teft were introduced. Brother Weed, agent of Zion's Herald, presented the interests of that excellent paper.

The committee on Claims and Claimants reported.

The committees on Temperance and Church Literature reported.

The presiding elders were made a committee to provide for the entertainment of the Conference at the next session.

A. Prince, C. B. Besse, W. B. Eldridge, W. H. Williams and C. A. Plumer were excused from serving on the committee for qualification for admission on trial, and N. G. Axtell, G. N. Eldridge, J. A. Morelen, B. Byrne and L. L. Hanson were appointed in their stead.

[Proceedings concluded next week.]

Notes from the Churches.

MASSACHUSETTS.

East Boston, Meridian Street.—On Sunday, May 15, at 9.30, the new banner, twenty feet long, the gift of two young men, bearing the motto—"Come, Whosoever Will"—was unfurled from the flag staff on the Meridian Street Church and Bethel, by the pastor, Rev. L. B. Bates, in the presence of a large company of people, including a number of seamen. All present joined in singing, "Praise God from whom all blessings flow." During the services of the day more than one hundred seamen attended to hear the Gospel. At the close of the evening service some of them were found seeking the Saviour of sinners.

Heath.—Seven were received into the church from probation, Sunday, May 8. The church is well united. Rev. J. W. Barter was returned for the second year.

Chatham.—The new pastor, Rev. W. Appleby, who arrived at the church on the Saturday afternoon, and was met by friends who conducted us to the parsonage. A goodly number of the church had assembled, and dinner was in waiting for us. After a few hours of social greeting, we were left alone to enjoy our new home. Our first Sunday was a beautiful day, and we were welcomed by a large congregation. The prospects are good for a grand harvest of souls.

West Medway.—On the evening of May 6, about one hundred of the good people of this place, among whom were the other clergymen of the town, came to honor and gladden the returning pastor with a golden gift, kind words, and various pounds of needful articles. It was a pleasant occasion, wholly unexpected, and will be gratefully remembered by the pastor and family.

J. C. SMITH.

CORRECTION.

I notice in the New England Conference Minutes an error in the memoir of Rev. A. D. Sargent, as to the place of the Conference where he was admitted. It states he was inducted to preach in October, 1831. "The following year he was admitted member of the New England Conference, held in Barre, Vt., and appointed to Scituate, Mass." It should have been at Bath, Me., June 29, 1832. That was the place of the session of 1832, where A. D. Sargent, with thirty-six others of us, was received on probation. There was no Conference at Barre, Vt., that year. It was a typographical error only, but master of history would better be correct. If it was the manuscript, it should be corrected in the General Minutes before going to press.

S. KELLEY.

CORRECTION.

In the Minutes of the New England Conference, just out, it does not appear from "Schedule No. 1" that Highlands Church, Lowell, paid any of its old indebtedness on church property. It is due to the society to say that during last year some \$2,150 were paid in cash for this object, leaving \$300, covered by four notes and two subscriptions. "Schedule No. 2" does not show that this society paid anything for Conference claims; and that it met its full appointment—\$32. On the other hand, in connection with the report of \$80 for Church Extension and \$148 for the Freedmen's Aid, there should be foot-notes stating that of these sums \$50 and \$145 were the gift of "a friend."

AUSTIN H. HERRICK.

MAINE.

Hollis Centre.—A correspondent writes: "April 24, Rev. J. Colby preached his farewell sermon in this place. During the two years he has been here he has made himself dear to the people. Although his health has been very poor, he has rarely been absent

from the pulpit. Some time ago he married an estimable lady of this town, and the best wishes of hosts of friends follow them to their new home in Gorham."

There has been a very general warm welcome of the ministers appointed by the Bishop at our late Conference.

Rev. A. W. Pottle, after an absence of six weeks, was returned to Waterville, and found hosts of old and new friends to welcome his return. His reception was really an ovation to the old new pastor. Last Sabbath opened most auspiciously. There were large congregations; one was forward for prayers at the evening service, and another on Tuesday evening. The church is untiringly looking for the presence and power of God.

The Y. M. C. A. of Lewiston held their anniversary in the Park Street M. E. Church last Sabbath afternoon, Brother A. A. Allen presiding. Addresses were made by Revs. Jordan, A. S. Ladd, Dr. Bowen, L. Luce, and several laymen.

The new year opens at Park Street Church with a new carpet for the church, provided by the Ladies' Circle.

Dr. C. F. Allen and Rev. R. Sanderson were received back on their old charges at Farmington and Augusta with demonstrations of great joy by hosts of old friends. Several returns have been the order of our last Conference.

Rev. W. B. Bartlett was welcomed back to Cornish for the second year by a paragonage full of his parishioners, who, besides providing abundantly a welcoming feast, presented both pastor and wife purses of money and many articles of value. Such attentions help to make good and successful ministers.

Rev. J. A. Corey opened his ministry at Gorham last Sabbath with the most encouraging prospects; his congregations were large and the people full of hope. He received a most hearty greeting by his parishioners at a social reception.

Rev. D. B. Randall has undergone another severe and critical surgical operation since Conference, and is rallying as well as could be expected.

The Methodist friends are rallying around Rev. Brother Tyrie at Auburn, and every thing indicates that a good Providence was in that appointment.

Hammond Street, Lewiston, of course, are greatly pleased with their new minister, and they may be. Brother Ladd had a reception Thursday evening.

Dr. McKewen's opening at Chestnut Street, Portland, last Sabbath, gave promise of a successful pastorate. His sermons were eloquent and strong. Himself and family were given a warm reception in the vestries of the church, Wednesday evening.

Rev. D. W. LeLachur was greeted with large congregations last Sabbath, and the church reception given him Monday evening showed great unanimity in his welcome to the charge.

Brother Lindsay's pastorate at Congress Street opened last Sabbath with the most encouraging prospects.

NEW HAMPSHIRE.

Gleason's.—The M. E. Society at Lebanon gave their pastor, Rev. J. E. Robins, a warm welcome back to a third year's work. The parsonage was filled with a happy company on the Thursday evening after Conference, and substantial tokens of good-will were left with the pastor's family.

We regret to see that, by somebody's carelessness, there was an omission in your correspondent's report of Conference proceedings. The name of Rev. S. C. Keeler should have been given as one of the delegates to the Saratoga Temperance Convention. We understand Mr. Keeler is purposing to attend the convention.

Rev. G. J. Jenkins, the new presiding elder of the Dover district, has entered upon his work with his accustomed zeal. At a recent meeting of the Heddington Camp-meeting Association, he was chosen president, according to custom, in place of Dr. Pike. He will live at South Newmarket—a very central point on the district.

Rev. Mr. Walker, the new pastor of the M. E. Church at Exeter, just before leaving St. Paul, D. M., D. D., preached a thoughtful, strengthening and soul-inspiring sermon from Col. 1: 28: "Whom we preach," etc. He so set forth Christ as the Lord of the universe, the Head of the church, and the Saviour of all believing souls, that the eyes of all were turned away from the Doctor to behold "Jesus only." After the sermon the report of Nathan Tinkner, treasurer of the trustees, was read, showing that all the work which had been done was paid for, and that the whole amount raised and expended was \$2,256, of which \$1,838 was insurance money. The report recommended the immediate contribution, by the congregation, of \$200, to enable the church to begin well the Conference year. Dr. Wheldon took the matter in hand, and the whole amount was raised in a few minutes. In the evening there was a praise service for half an hour, after which Dr. Wheldon delivered a grand address on "The Power of the Church Work." It would be helpful to our churches if this address could be heard all over the New England Southern Conference. Bro. H. D. Robinson, the pastor, is deservedly popular; and pastor and people entertain large hopes of temporal and spiritual success this year.

G.

POST-OFFICE ADDRESSES.

Rev. D. C. Knowles, Plymouth, N. H.
Rev. J. H. Colby, Gorham, Me.
Rev. A. W. Barker, Great Falls, N. H.
Rev. S. Allen, Hallowell, Me.
Rev. W. C. Bartlett, Milton Mills, N. H.

BOSTON UNIVERSITY ANNIVERSARIES.

Annual business meeting at the School Building on Wednesday morning, at 10 o'clock. Annual dinner at 5 p. m.

Alumni Association of the School of Medicine, Wednesday morning, at 10 o'clock. Annual dinner at 5 p. m.

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hand. Our blessed Redeemer says, a cup of cold water given in His name shall not lose its reward." The literature of this affair is very considerable. But though it might, to some extent, be instructive, amusing, and, perhaps, suggestive and profitable, yet I do not propose to publish it in book form.

It would afford me real pleasure to publish a list of all the contributors, with the names appended, but I fear it would not be agreeable to the donors—hence I forbear. I see no good reason, however, why I may not give a general analysis of the contributions and the places from whence they came. And this, with your permission, Mr. Editor, I will do.

It will show how large a proportion has come from a distance and from outside giving. I never knew. A good Baptist brother in New York sent a check for \$25, and endorsed a check for \$20 for another who, I suspect, was of the same faith, or, at least, worthy to be; and more, probably, has come from sources outside of our denomination. Truly, brotherly love does exist; let it continue.

Analysis of the contributions for the widow of the "hard case":—

Haverhill, Mass.	\$ 5.00
Salem, Mass.	14.00
Boston (including 7 through Dr. Pease)	40.00
Malden, Mass.	10.00
Melrose, Mass.	1.00
East Kingston, N. H.	1.00
Newmarket	1.00
North Walpole, Me.	1.00
Lewell, Mass.	10.00
Greenland, N. H.	7.00
Dorchester, Mass.	5.00
Nashua, N. H.	1.00
Wakefield, Mass.	3.00
Fremont, N. H.	2.25
Townsend, Mass.	.50
Franklin Falls, N. H.	.50
West Springfield, N. H.	10.00
No place named.	2.00
Barton Landing, Vt.	1.00
	\$204.00
Hampton, N. H.	E. SCOTT.

REDDO ISLAND.

Providence.—The topic for discussion at the Preachers' Meeting, Monday, the 9th inst., was "Home Missions." There was full attendance, and a good deal of interest was manifested in the discussion.

Chestnut Street.—The newly-appointed pastor, Rev. Joseph Hollingshead, who has just been transferred to us from the Pittsburgh Conference, occupied the pulpit, the 8th inst., and made a very favorable impression on the unusually large congregation which greeted him.

Mathewson Street.—Rev. S. F. Jones, who two years since closed a very successful pastorate here, occupied his former pulpit, last Sabbath, and, by means of the pastor, giving the congregation great pleasure and profit by his two excellent sermons.

Asbury Church.—Brother Cadby is meeting with quite serious difficulty in finding wherewithal to bestow the people who flock to his Sunday services. He utilizes the aisles, the altar and platform, yet needs more room. Asbury greatly needs a new and larger church building.

Central Falls.—The popular pastor of the Embury Church has taken advantage of the card-collecting mania, by printing on a set of tasteful design his Sabbath and week-day services, thereby making a most excellent directory for his church services.

East Greenwich.—The church here is greatly pleased at the return of their pastor, Rev. W. J. Yates, and the year opens with great promise. The term at the academy is a flourishing one. The sermon before the graduating class will be preached, June 19, by Rev. John Miley, D. D., Professor of Systematic Theology in Drew Theological Seminary, and author of the recent able work on "The Atonement in Christ."

Phenix.—Rev. W. J. Smith has made a fine impression here, the secular press speaking in the highest terms of his pulpit efforts.

CONNECTICUT.

Our church at New London has been made a thing of beauty. Vestry and audience-room have been thoroughly renovated from floor to ceiling, with new carpet, cushions, painting and frescoing. They reopened May 8, and Dr. A. Wheldon, D. D., preached a thoughtful, strengthening and soul-inspiring sermon from Col. 1: 28: "Whom we preach," etc. He so set forth Christ as the Lord of the universe, the Head of the church, and the Saviour of all believing souls, that the eyes of all were turned away from the Doctor to behold "Jesus only." After the sermon the report of Nathan Tinkner, treasurer of the trustees, was read, showing that all the work which had been done was paid for, and that the whole amount raised and expended was \$2,256, of which \$1,838 was insurance money. The report recommended the immediate contribution, by the congregation, of \$200, to enable the church to begin well the Conference year. Dr. Wheldon took the matter in hand, and the whole amount was raised in a few minutes. In the evening there was a praise service for half an hour, after which Dr. Wheldon delivered a grand address on "The Power of the Church Work." It would be helpful to our churches if this address could be heard all over the New England Southern Conference. Bro. H. D. Robinson, the pastor, is deservedly popular; and pastor and people entertain large hopes of temporal and spiritual success this year.

G.

POST-OFFICE ADDRESSES.

Rev. D. C. Knowles, Plymouth, N. H.
Rev. J. H. Colby, Gorham, Me.
Rev. A. W. Barker, Great Falls, N. H.
Rev. S. Allen, Hallowell, Me.
Rev. W. C. Bartlett, Milton Mills, N. H.

BOSTON UNIVERSITY ANNIVERSARIES.

Annual business meeting at the School Building on Wednesday morning, at 10 o'clock. Annual dinner at 5 p. m.

Alumni Association of the School of Medicine, Wednesday morning, at 10 o'clock. Annual dinner at 5 p. m.

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The Family.

THE OLD TOWN BY THE SEA.

BY SAMUEL ADAMS WIGGINS.

I'm thinking to-day of my boyhood's home,
Of the old town by the sea;
And its gabled roofs, and its arching trees,
Like a vision appear to me.

I see a small lad with a dimpled cheek
Asleep on the new-mown hay,
A-dreaming, perchance, of a life all grand
In the future so far away.

Ah, the years have gone, and the life so
Hath flitted and down away;
And the little brown lad with the eyes of blue
Is careworn, and saddened, and gray.

And the dear old town by the sounding sea
No more doth his dim eyes greet,
With its sacred fane, and its rippling tide,
And its beauties, bowered street.

And the tears fall down from the fading eyes,
As the vision grows bright and fair,
And the heart is heavy with regret,
And the soul bowed down with care.

When the old man's eyes are veiled in death,
And his soul from his bonds is free,
God grant this boon—that his body lie
In the dear old town by the sea.

THE BIBLE IN OUR PUBLIC SCHOOLS.

[The following "sharp criticism" on certain D. D.'s is written by a Christian lady of influence and of excellent mind and heart, who is well known in our city for her personal labors among the poor and lowly; and if she appears to the reader as fault-finding or censorious, the fact that she has eyes to see, a heart to feel, and a hand ready to relieve, will speedily disarm all unjust reflections.]

"Be ye therefore wise as serpents."
"The price of liberty is eternal vigilance."

A college ex-president mentions two D. D.'s as good authority for sound arguments in favor of banishing the Bible from our public schools. One of these D. D.'s has written a book on the subject. It is dry as hush. "The wisdom of this world is foolishness with God." A godless lawyer might take the law against the Bible, but for a Christian minister to do so seems unpardonable.

The other D. D. embodied his ideas in a discourse, headed: "Purely Secular Schools." He speaks of our Pilgrim Fathers' having put the Bible into the schools with the wish and intention that it should be expounded and made plain to the children. "These comments have been done away with," he says, "and there is nothing left now but the plain Bible, and not much of that." And this indignant D. D. exclaims: "What a mockery this seems! Intellectually, I must have more respect for the Roman Catholics, for they insist on full methods of religious instruction in their daily school routine." If it is a "mockery" to banish comments on the Bible, will it be no "mockery" to put the Bible itself out? He respects them (Catholic priests) for teaching popery, and then urges us to put the Bible out of the schools, and not have any religious instruction! Where, now, does this "mockery" come from? Priests and infidels have undone the work of our Pilgrim Fathers, and what else can we expect of them?

What are the fruits of popery in America to-day? Certainly, a great deal of stealing, for one thing. We need not mention the "Tweed Ring," composed of members of the Pope's church, in good and regular standing; and other cases too numerous to mention. And would not the ignorant day-laborers do as much as the servant girls, if they had as good a chance? One article of their creed seems to be that it is no sin to steal from heretics, or lie to them. Now, is this really the kind of teaching this D. D. respects? Cardinal Hosius says: "To give the Bible to the laity, is to cast pearls before swine." Pius VII says: "We have been truly shocked by this most crafty device [Bible societies] by which the very foundations of religion are undermined."

Paul said to Timothy: "From a child thou hast known the Scriptures, which are able to make thee wise unto salvation." Does not the Bible charge us to teach children diligently from God's Word? The heathen set us a good example. Their sacred book, the "Rig Veda," is learned at school from mouth to mouth. Some of their pupils know the whole book by heart, as their ancestors did three or four thousand years ago. Dr. Rufus Anderson, called by some "one of the wisest men in America," did not believe in taking the Bible out of the public schools, or in helping anybody to put it out. Fanny Kemble, the actress, says: "I valued more than anything else learned at a school, the Bible truths which I committed to memory there."

Again: This D. D. says: "The Bible can be used for legitimate secular purposes, as any other book might be; but, when it is sought to be introduced and retained as an inspired and authoritative volume of religion, it comes under the same objection as do all other religious works." How is that? Is not the Bible received and generally acknowledged as an in-

spired volume by the whole Christian world? Even Roman Catholics have a Douay Bible (their church has one), in which the only essential difference is "penance" substituted for "repentance." They don't have to repent of sin, but only to confess it to a priest. The word "repent" is not in their Bible.

This D. D. compares schools to the "Board of Trade." Schools are for training children, I believe, and very unlike the "Board of Trade" in that respect. He says, furthermore: "Religion can never be the gainer by any infringement of liberty or justice." Does the Bible, then, make people unjust, or enslave them? That is a pretty serious charge to bring against God's Word! As to liberty, I believe this is a free country. I am sure there are all sorts of crimes committed, and plenty of them. I have no doubt his satanic majesty "laughs in his sleeve" at this bugbear of violated liberty! What good does our freedom do them? Are they free? They give up their reason and conscience to the priest, consequently their common sense works but poorly; for God meant that all our faculties should work together. The Bible speaks of inviting men to a feast, and says: "Compel them to come in, that My house may be filled." The devil is always busy compelling men to sin. Why should not Christians do some compelling, to keep men from prison and crime?

This consistent D. D. goes on to say: "A standard of morals and coercive authority is vital to the existence of government." He would coerce people, then, after all! Will not that, we ask, be an infringement of liberty and justice? He says: "The Bible is so arranged that morals cannot be taught apart from religion." So then we cannot have Bible morality for fear the children will become Christians! This from a Christian teacher and preacher! To quote again: "Those of us who would force the Bible on the unwilling are as really tyrants as were Nero and Philip II of Spain." That is, if we insist on teaching children "to love their enemies and their neighbors as themselves," "the pure in heart shall see God," and "the merciful are blessed," we are as really tyrants as those devils incarnate who burned Christians and exultantly enjoyed seeing them suffer torture! What a plain case that is! It is the majority whom this D. D. would consider tyrants if "they ride roughshod with but a brute force over the minority;" but if the minority have sway, how then? They are not tyrants, we infer. Sound reasoning and very Christian!

Then, again, this D. D. goes on to say: "We must do exactly as we would wish these Bible-haters should do if they get into power." Well, we are doing just exactly that; for, if they had God's Word, and we had it not, we should want them to give it to us; but as to demanding that they should do as they were done by, that by no means ensures their doing it. The Golden Rule is no part of their creed; certainly not to practice it. They were never known to do as they were done by in matters pertaining to their church affairs. If we must always do exactly as we would wish to be done by, under all circumstances, then we could never hang a murderer. We wouldn't want to be hung. If they get into power they will teach nothing but popery. Cardinal Antonelli says: "Nothing else is essential!"

To quote further: "I fear there is too much pride in this matter. People tell me we do not intend to be compelled to yield the Bible at the demand of priests." And he replies: "That is unworthy of us. We should yield to reason, whoever represents it." I never heard that Roman Catholic priests represented reason, or ever used it. God says: "Come, let us reason together;" but I have yet to hear of the first instance of a Roman Catholic priest reasoning with one of his people.

So this D. D. thinks Americans are "proud, unreasonable and tyrannical," if they are not willing to give up the Bible at the demand of Roman Catholic priests and Jesuits—the latter of whom have been expelled from Europe more than seventy times, and recently from Roman Catholic France! If this was a Roman country, and this D. D. had urged the people to put popery out of the public schools, he would be minus his head in less than twenty-four hours.

Another quotation: "Let us drop these secular crutches of civil support." Schools with Bibles in them he calls "secular crutches," and warns us to drop them; that is, put the Bible out of them. When that is done, what kind of crutches are the schools?

He quotes Christ's words: "My

kingdom is not of this world." That comes in about as appropriately as the "Board of Trade." He says: "It is unspiritual and anti-New Testament policy to ask the civil State to provide in any way for religious instruction." I thought the Bible was given to the whole world—civil State included. We are commanded "to preach [teach] the Gospel to every creature." That certainly must include school children. What is the civil State but a company of poor sinners, like the rest of us? Why is it right for the State to hang a man, and wrong to try to prevent murder by teaching God's commandments, and precepts, and the penalty of sin? After being taught these things, the scholars are free to go out into the world and break all the commandments. Nobody can complain of not having liberty enough in this country. We have too much. Where bad men vote, there is too much liberty. I heard an Irish Roman Catholic woman shout: "I'd shoot an Orange-man! Father Hyacinth is a devil!"

So far from thanking or praising us for putting the Bible out of the public schools, one of their (Roman Catholic) papers says: "Red-handed murder stalks through the land, and the murderers learn in the public schools to defy God and break His laws." Now, the reason this D. D.'s arguments are so unsound and worthy of popery is, because he is on the wrong side of the question; for, as some one truthfully says: "You can't argue well in a bad cause."

The Bible is committed to memory in the public schools of England, Germany, Sweden, etc. All true Americans need no arguments (Romanists never argue) to induce them to keep the Bible where our Pilgrim Fathers placed it, namely, in the family and in the public schools. They were wise and good men; they have left us an heritage which we cannot ignore but at our peril. The contrast between Protestants with their free public schools, and the Romanists with their parochial schools, is very striking to all.

When the royal visitor from India paid his personal respects to Queen Victoria at her palace in London, a few years ago, observing the great wealth and power of her dominions, the splendid architecture, works of art, the culture and general intelligence of her people, he was surprised; and on his asking her to tell him the secret of all this, she did so by handing the proud monarch an elegantly-bound volume of the Bible. Republican and Christian common sense! E. D.

Boston, May, 1881.

THE COMING OF THE MAY.

The Spring is in the woods, treading down,
Treading down,
And the Mayflower breaks, forth;
And her leaves are flecked with the rusty
red and brown,
And her cheeks have the bloom of youth.
Even the woods have the color of
decay.

Of the useless, barren sand,
Yet they stir with the life and the magic of
the May,
And they blossom in her hand!

The Spring is in the fields, in a light lady
guise,
And her watchword is "Rejoice!"
The glint of the brook is borrowed from her
eyes,
And the bluebird catches her voice.
Even the wind is blown in the way
Where the Winter has gone by,
She shall bring us the light of the merrie
month of May,
In her warm, inconstant sky.

The Spring is in the hills, with the sun, with
the rain,
In the mountain and the field;
She has conquered in the war, she has buried
all the slain,
And the wounds are closed and healed.
Even so, even so, from the color of decay,
Of the useless, yellow sand,
The world's birth forth in the splendor of the
May,
And they blossom in her hand!

—DORA READ GOODALE, in *Christian Union*.

YOUR BOY.

You do not know what it is in him.
Bear with him; be patient; wait. Feed him
with milk; clothe him; love him. He is a
boy; and most boys are bad. You
think him so light-hearted, and yet he is
light-headed as well. But remember
he calls you father. When he played
in your lap, you fondly hoped he would
some day be a great and useful man.
Now that he has grown larger, and his
young blood drives him into gleeful
sports, and makes him impatient of se-
rious things—rattling, playful, thought-
less—you almost despair. But don't be
snappish and snarling, and make him
feel that you are disappointed in him.
He is your boy, and you are to live in
him. He bears your name, and is to
send it on down the stream of time.
He inherits your fortune and fame, and
is to transmit them to generations to
come.

It cannot be otherwise. A daughter
divides your fortune, transmits less of
your fame, and loses your name. A boy
more nearly yours than anything else
can be. It is through your boy you
go down in history; through your boy
you are to live in the future; by him
you are to act upon the generation that
is to come.

It may be difficult to govern him; but
be patient. He may seem averse to
everything useful and good; but wait.
No one can tell what it is in a boy. He
may surprise you some day. Hope.
Let him grow. While his body grows
larger and stronger, his mental and
moral nature may expand and improve.
Educate your boy. You may think
money spent in that way is money spent
in vain. There is nothing in him; he
has no pride, no ambition, no aspira-
tion. You don't know. No one can
tell what it is in a boy. Besides, there
may be an unkindled spark, an un-
fanned flame, a smoldering fire, a latent en-

ergy, which the teacher's rod may stir,
the association with books and men
may arouse, develop, and direct, and
thus start your boy going, with such
energy and determination that no power
on earth could stop him short of the
topmost round in the ladder of fame.

If you cannot educate him, let him
educate himself. That is the best way.
That will make him strong, a giant with
whom no one dare interfere. Such are
the best men in the world. The great-
est benefactors of the race have stooped
their shoulders to bear burdens, have
carried hands hardened with rough labor,
have endured the fatigue of toil. Many
such are in our minds now. Labor
omnibus civitatis—Labor conquers all
things. The old Roman was right.
We see it in a thousand instances. Labor
makes the man. No boy ever came to
be a man, the noblest work of God,
without labor. This is God's great law;
there is a divine philosophy in it. Let
your boy work; if he will not work, make
him work. There is no progress, no
development, no outcome, no true
manhood without it. We must work.
Father, be kind to your boy. We
know what a mother will do. Thank
God! A mother's love, a mother's
prayers follow us still; and the memory
of her anxious tears shall never fade
out during the succession of years. Fi-
nally, but not least, pray for your boy.
God hears prayer. Do the best you
can; commit all you cannot do to God,
and hope. Never despair, for no one
knows what is in a boy.—*Baptist Re-*

THE NEW HOME.

BY M. NEALL.

They are gathering in another home—
Silently gathering, one by one;
The circle is larger than here,
And still they are going, one by one.

We hinder and hold them with clinging hands;
With hands that surely can let them go;
But from our clasps into vales air
They must vanish from our sight, and go.

We follow their footsteps to this new home,
From dear ones here to the loved ones
There.

There are longings long—a sigh—a smile,
As we near the home of loved ones there!

The Little Folks.

BY REV. W. A. GARDNER.

In order to interest my youthful readers
in this remarkable place, I desire
you to look on your maps and learn the
position and size of Ceylon. You will
find that it is an island belonging to
Asia, situated to the south of India,
about sixty miles distant. Of all the
foreign fruit we have eaten, the mango
is the king. Ceylon is shaped somewhat
like a mango, its circumference being
about 760 miles. The area is about 24,
500 square miles.

In such countries as India and Ceylon,
one of the first things in which you
are interested is the climate. The climate
here is influenced chiefly by the two
monsoons. We are in the midst of the
heat now, and the coolest place we have
found yet is under the surf at about 5
o'clock in the morning; but the heat is
not so great here on the coast as the
interior. The productions of the
island are wonderful and varied. Every
day merchants (Mohammedans) come
into our hotel with precious stones,
among which are the ruby, sapphire, to-
paz, and cat's eye. The last is a very
valuable kind. A large cat's eye, be-
longing to the last king of Kandy, sold
in London for £400.

A few mornings ago, the proprietor
of the Eglinton came round with a
carriage, and invited us to a drive in the
cinnamon gardens. The sun was just
up, and it was very cool and refreshing.
We found the soil in many parts of the
coast sandy and unproductive, but as we
went farther into the interior, it was more
fertile. We shall never forget this drive
among the coffee, rice, cocoa-nut and
cinnamon trees. They informed us the
first coffee estate in Ceylon was opened
about the year 1820. The cultivation
has increased to a vast extent. The
principal food of the natives is the Jack
fruit, rice and cocoa-nut. The latter
grows best by the sea.

Ceylon is celebrated for its wild ele-
phants. We did not meet any, but if
we had encountered one, the impression
made on our minds would not have
been as vivid as that made by the Bud-
dhist temple which we were invited to en-
ter. This will be a good point to in-
troduce my readers to the native people.
The Singhalese form the great majority
of the population of Ceylon. Their
number is nearly 1,700,000. The Sin-
ghalese are very beautiful, and it is diffi-
cult to distinguish the men from the
women. All have beautiful long black
hair, put up neatly by tortoise-shell
combs. The men wear a long skirt,
but no jacket as the women do. The
people are polite, kind to their children,
and very fond of learning. They are
also fond of being addressed by high-
sounding titles, and caste still exists
among them to some extent. They are
prone to get into debt, and like going to
law. The religion of most of the Sin-
ghalese is a mixture of demon worship,
Buddhism, and Hinduism. Demon wor-
ship was the original superstition of the
island. Devil priests still swarm in the
more ignorant districts, pretending to
cure diseases by their ceremonies, but
the majority seek medical advice in
cases of sickness.

Buddhism was introduced here about
three hundred years before the Chris-
tian era. Never shall we forget what
what mingled emotions we stood and
gazed on the images of Buddha and
Vishnu in this magnificent temple.
With great pride the high priest showed
us these gods in glass cases, and opened
the sacred receptacle containing the sa-
cred books. Hell (Gehenna) was mag-
nificently represented by a painting run-
ning around the entire temple. Pil-
grims come a long distance to this
temple, bringing money and the flowering
marigold, which is very sacred and is
used upon the shrines of the gods. The
Buddhists are divided into two bodies—
the Siamese and the Burmese. The im-
age of Vishnu was introduced into the
temple of Buddha by the kings.

You may ask what we have been do-
ing during our stay here. The resident
Wesleyan missionary was about to re-
turn to England when we arrived, but
he called on us, expressing his regrets,
and introduced Revs. Nathaniel and
Wickremasinghe, Singhalese mission-
aries, who invited us to hold a service
in Singhalese and Portuguese. The
writer preached in the Wesleyan chapel
Sunday morning, and Rev. J. S. Inskip
in the evening. He also held services
on Ash Wednesday, a holiday here. The
whole congregation, when the invitation
was given out, moved en masse, to the
altar for prayers. The power of God
was so manifest that the people were
weeping all over the house. The influ-
ence of Rev. Wm. Taylor has been
much felt. We had the privilege of
visiting the mission house here, which
he pronounced the best in the world, and
heard the girls sing "Jesus, lover of
my soul," in the Singhalese language.

The religion of Jesus Christ, dear
young readers, alone furnishes the re-
medy for the evils that afflict this people.
It alone can purify their hearts. God
has bestowed many blessings upon the
people of this beautiful island, but how
sad to think and believe what we see
and hear. The time is coming when
the Singhalese will turn from dumb idols
to the living God.

"What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strewed;
The heart is barren and the soil is dry,
Beneath the weight of sin."
—*John Milton*

No more will the silence of the night be
broken by the drum of the devil-dance;
no more will the shout of "Saddhu"
be raised by the worshippers of Buddha;
but the song unto Jehovah will ascend
from the hut under the cocoa-nut tree.

FOR A LITTLE BIRD TELLS.

It's strange how little boys' mothers
Can find it all out as they do
If a fellow does anything naughty,
Or says anything that's not true!
They'll look at you just a moment,
Till you're heart in your bosom swells,
And then they know all about it—
For a little bird tells!

Now, where the little bird comes from,
Or where the little bird goes,
If he's covered with beautiful plumage,
Or black as the king of the crows,
If his voice is as hoarse as a raven,
Or clear as the ringing bells,
I know not; but this I am sure of—
A little bird tells!

The moment you think a thing wicked,
The moment you do a thing bad,
Are angry or sullen or hateful,
Get ready for a little bird to tell.
Or tease a dear brother or sister—
That instant your sentence he knells,
And the whole to mamma in a minute
He'll be sure to tell!

You may be in the depths of the closet
When he's peeping in at the door;
You may be all alone in a cellar,
You may be on top of the house.
You may be in the land of the silence,
Or out in the woods and the dells—
No matter! Wherever it happens,
The little bird tells!

—*Selected.*

Miscellany.

DON'T WHINE!

Don't be whining about not having a
fair chance. Throw a sensible man out
of a window, he'll fall on his feet and
ask the nearest way to his work. The
more you have to begin with, the less
you will have at the end. Money you
earn yourself is much brighter and
sweeter than any you get out of dead
men's bags. A scant breakfast in the
morning of life whets the appetite for a
feast later in the day. He who has
tasted a little of the sweetness of His
grace, shall be a sweet one. Your present
want will make future prosperity all the
sweeter. Eighteen pence has set up
many a peddler in business, and he has
tended to his family and kept his car-
riage. As for the place you are cast in,
don't find fault with that; you need not
be a horse because you were born in a
stable. If a bull tossed a man of mettle
sky-high, he would drop down into a
good place. A hard-working young
man, with his wits about him, will make
money while others do nothing but lose it.

Who loves his work and knows to spare
May live and flourish anywhere.

As to a little trouble, who expects to
find cherries without stones, or roses
without thorns? Who would win must
learn to bear. Idleness lies in bed sick
of the milligrubs, where industry finds
health and wealth. The dog in the kennel
barks at the sheep; the hunting dog does
not even know that they are there. Laz-
iness waits till the river is dry, and
never gets to market. "Try" swims it
and makes all the trade. "Can't-do-it"
woudn't go out till he had cut his thumb,
"Try" made meat out of mushrooms.
—*John Ploughman's Talk.*

GIVING GIFTS.

The essential grace of a gift is in its
appropriateness to the person for whom
it is intended, and in its power to ex-
press affection. To regard a present in
any other light than as a love token, a
souvenir, or a keepsake, is vulgar.
Many people ought to lessen rather than
increase the number of Christmas gifts.
It is, indeed, a folly to give so much and
so lavishly that one is crippled the rest
of the year in consequence. Those who
do this, mar the beauty of the season,
and defeat its sweet intention. Never
incur debt that you may give your
friends a present. Never give what you
cannot afford, nor because you imagine
it is expected of you. You cannot in-
terpret noblesse oblige in that way. Re-
member that a simple card, with its
good wishes, a simple word of cheer
from a full heart, is worth as much in
the scales of love as any other thing
around which associations may gather,
and to which tender thoughts shall
cling.—*Mrs. M. E. Sangster.*

STRENGTH OF CHARACTER.

Strength of character consists of two
things—power of will and power of
self-restraint. It requires two things,
therefore, to its existence—strong
feelings and strong command over them.
Now it is here we make a great mistake—
we mistake strong feelings for strong
character. A man who bears all before
him, before whose frown domestics
tremble, and whose bursts of fury make
the children of the household quake—
because he has his will obeyed and his
strong man; the truth is, that is the
weak man; it is his passions that are
strong; he, mastered by them, is weak.
You must measure the strength of a man
by the power of those which subdue
him. Or did we ever see a strong man
often the highest result of strength.
Did we ever see a man receive a flag-
rant insult and only grow a little pale
and quietly reply? That is a man spiri-
tually strong. He who stands as if carved
out of solid rock, mastering himself, or
bearing a hopeless trial, remains silent,
and never tell the world what he
knew his home peace? That is strength.
He who with strong passions remains
chaste; he who, keenly sensitive, with
manly powers of indignation in him,
can be provoked and yet restrain him-
self and forgive—these are the strong
men, the spiritual heroes.

A PLEDGE FROM CHRIST.
I have a pledge from Christ, he has
note of hand, which is my support, my
refuge and haven; and though the world
should rage, to this security I cling.
How reads it? "Lo, I am with you al-
ways, even unto the end of the world."
If Christ be with me, what shall I fear?
—*St. Chrysostom.*

For Young and Old.

BITS OF FUN.

.... Why are seeds when sown, like gate-
posts? They are planted in the earth to pro-
pagate.

.... Although "one swallow does not make
a summer," it is certain that one frog can
make a spring.

.... A teacher was explaining to a little
girl the meaning of the word "cuticle."
"What is that all over my face and hands?"
said she. "It's freckles, sir," answered the
little cherub.

.... A "three-year-old" discovered the
neighbors' hens in her yard scratching. In a
most indignant tone she reported to her mother
that Mr. Smith's hens were "wiping their
feet on our grass."

.... When little Minnie was two years old
she asked for some water, one night. When
it was brought, she said, "Papa, can't you get
me some fresh water? This tastes a little
withered."

.... A lady handsomely dressed is said to
have registered herself at a hotel as "Mrs.
and made." This is in keeping with the re-
quest of a man who ordered recently in a car-
riage factory "a coop for his wife." Early
education is a valuable thing.

.... Child: "Tell me about Pymonion,
mamma." Mamma: "Well, my dear, he
stole fire from heaven to give to man, and as
a punishment for this, Jupiter had him chained
to a rock, where vulture was perpetually
feeding upon his liver." Child: "Poor
vulture; how tired he must have got of
liver!"

.... A party were enjoying the evening
breath on board a yacht. "The wind has
made my moustache taste quite salt," re-
marked a young man, who had been for some
time occupied in drinking the hair that fell over
his upper lip. "I know it," innocently said
a pretty girl. And she wondered why her
friends laughed.

.... "How do you like the Episcopalian
service?" asked a bonnet. "Never heard of it,"
replied Fogg. "I dropped in at one of the
churches last Sunday. It was quite airy,
and so I began reading the service. I didn't
read far, though, before I found that it would
never do for me. So I came out." "Why,
what was the trouble?" "Too many col-
lection plates," replied Fogg. "Yes," said
the other. "On almost every page it said 'collect.' One
collection is all I can afford to respond to.
Must be awfully expensive to be an
Episcopalian."

.... Explicit—Employer: "Well, did you
leave the parcel with any of the men?"
Senger: "None of them were in. Neither
thimble, nor what-ye-may-ca-him, nor the
lither man."

Gems of Thought.

.... Christianity is the regeneration of our
whole nature, not destruction of the one atom
of it.—*Robertson.*

.... Carry God whilst thou livest, in the
chariot of thy zealous soul, and thou shalt
not want the chariot and horses of fire to at-
tend thee when thou diest.—*Bishop Gooden.*

.... God's promises form a bridge over
which thou mayest cross from the wilderness
of thy need into the fulness of His grace,
which shall be to thee a veritable land of
Canaan, a land flowing with milk and honey.
Moreover, the bridge is so constructed, as well
as sure, and there shall be no toll demanded
of thee save faith in the bridge.

Thou knowest I need a cross to bear;
And needful strokes Thou dost not spare,
To keep me near Thy side.
But when I see the chastening rod
In Thy pierced hand, my Lord, my God,
I then feel satisfied.
—*C. Wilkins.*

.... Pride is the worst viper in the human
heart, the greatest disturber of the soul's
peace, and of sweet communion with
Christ. It instigated the first sin that
was committed, and lies the lowest in the
foundation of Satan's whole building, and is
with the greatest difficulty rooted out. It is
the most hidden, secret and deceitful of all
lusts, and other vices are bred in the midst
of religion, even, sometimes, under the guise
of humility itself.—*John Angell James.*

.... God can't bless you when you have one
falsehood in your soul. It is sin that
brings darkness and despair; there is
light and blessedness for us as soon as we
cast it off. God enters our souls then, and
teaches us, and brings us strength and peace.
—*George Eliot.*

.... Christ is the hope, the Saviour, the con-
solation, the glory of His people Israel. In
accepting Him we gain all pure, spiritual,
durable, satisfying good; a way to God;
a justifying righteousness; a sufficiency of
grace to help in time of need; a peace that
passeth all understanding; a joy that is
unspeakable and full of glory. We are
blessed with all spiritual blessings in heavenly
places in Christ.—*W. Jay.*

"O Lord, how canst Thou say Thou lovest
me?
Me whom Thou settest in a barren land,
Hungry and thirsty with a burning sand,
Hungry and thirsty where no waters be,
Nor shadows of death-bearing tree;
O Lord, how canst Thou say Thou lovest
me?"

"I came from Eden by as parched a track,
As rough a track beneath my bleeding feet.
I came from Eden seeking thee, and sweet
I counted bitterness; I turned not back,
But counted life as death, and trod the road
The winneps all alone; and I am God."
—*George Eliot.*

FOOD ADULTERATIONS.

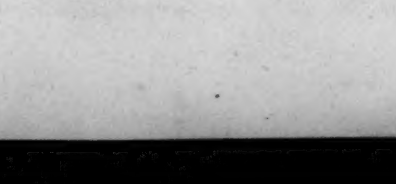
the vices of unchastity and gambling. He

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